THE PASSION PLAY AT OBER AMMERGAU 1910

FULL TEXT IN GERMAN & ENGLISH

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THE PASSION PLAY

AT

OBER AMMERGAU

1910

THE COMPLETE **OFFICIAL** GERMAN TEXT OF
THE PLAY
WITH ENGLISH TRANSLATION PRINTED SIDE BY SIDE

By special arrangement with the Community
of Ober Ammergau

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WITH A COMPLETE SERIES OF THE
PHOTOGRAPHS OF THE PLAYERS OF 1910
TABLEAUX, SCENES, &c.

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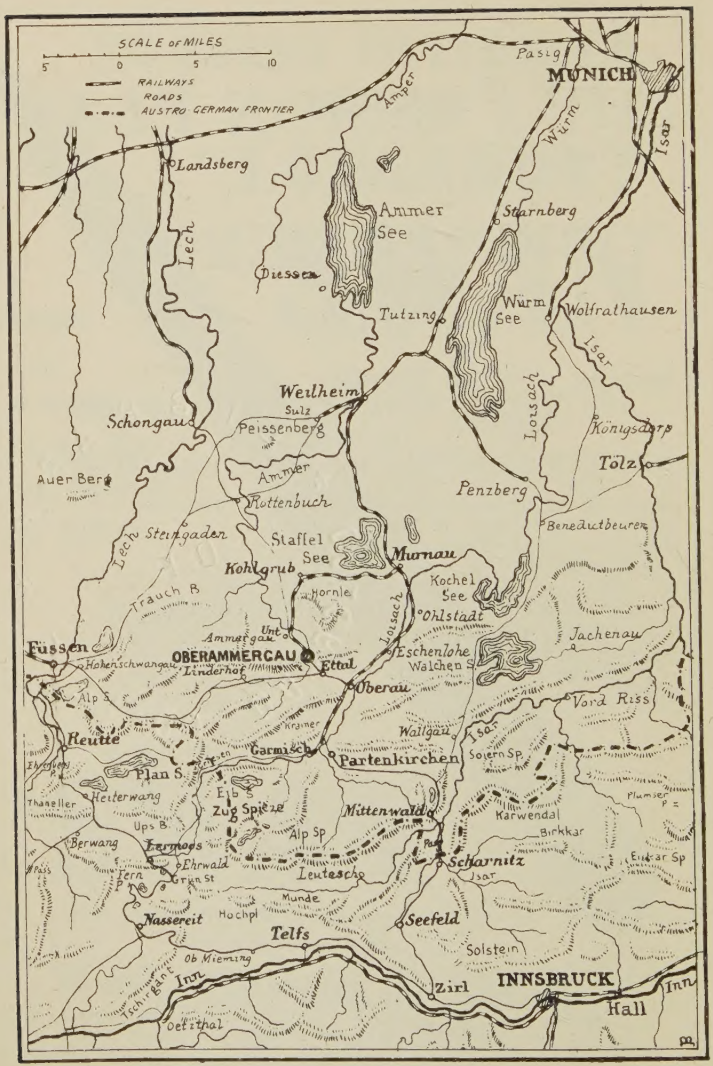

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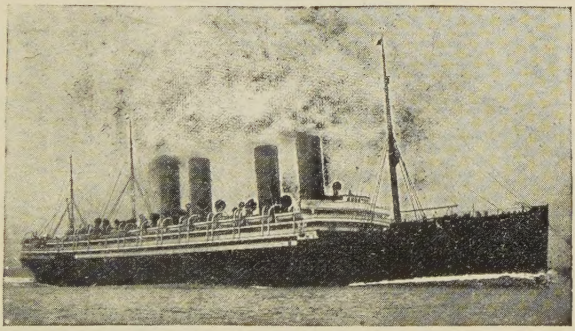

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PREFACE.

Twenty years ago I visited Ober Ammergau for the first time to obtain a little rest and to witness a performance which was being very warmly discussed throughout the whole of Christendom. Nothing was further from my thoughts than to write a book about it. But imagine my astonishment on discovering that not one of the so—called "Guidebooks" had the faintest claim to give an account of the Passion Play as it was actually being played. I therefore set to work and succeeded in producing a very accurate text of the Play. So accurate indeed that it was used by the performers themselves in studying their parts.

The popularity of this book proved so great that in 1900 an official German Textbook was issued for the first time. I again brought out my guide in that year and the reception of it was so hearty that I am once more producing the work.

This year, however, by special arrangement with the Community I am using the **Official German Text** which differs slightly from the text I used in 1890 and 1900. So that the text in the following pages is exactly the same as that used in the Official German Version issued by the Community.

As to the English version which I have printed on opposite pages it will be observed that I have departed from the usual method of giving a merely textual translation. While translating as closely as possible the actual text I have thrown the speeches of the performers into a narrative so that while following the movement of the play the accompanying description will enable the spectator at any moment to find his place. Where so much depends upon the action that takes place on the stage, the mere words convey little or no idea of what is actually happening and the only alternatives were either to perpetually interrupt the text of the drama by numerous stage directions, or to throw the whole of the dialogue into the form of a narrative. I have adopted the latter course, not only because it is most simple, but because it will enable thousands who will never visit Ober Ammergau to read the story without the difficulty that invariably attends the reading of a drama.

By special arrangement with the Community I am again able to publish photographs of the play. Unfortunately however only those of the individual players were available when this book went to press. The tableaux and the principal scenes being photographed later. I have therefore used the photos of the tableaux of 1900. These are exactly similar in grouping and general effect to those presented this year and in many of them the principal performers are the same.

W. T. Stead.

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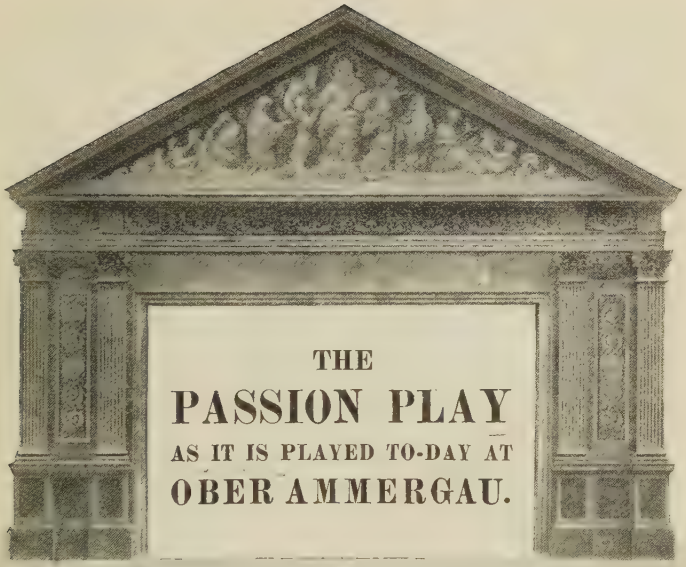


THE STORY THAT TRANSFORMED THE WORLD.

This is the story that transformed the world!

This is the story that transformed the world!

Yes, and will yet transform it!

Yes, thank God, so the answer comes; and will yet transform it, until Thy Kingdom comes!

This is the story that transformed the world. I awoke shortly after midnight, after seeing the Passion Play at Ober Ammergau, with these words floating backwards and forwards in my head like a peal of bells from some distant spire. Backwards and forwards they went and came, and came and went!

This is the story that transformed the world!

This is the story that transformed the world. And then in the midst of the reiterated monotone of this insistent message came this glad response from I know not where.—Yes, and will yet transform it! And then the two met and mingled,

ECCE HOMO.

strophe and antistrophe, one answering the other, "This is the story that has transformed the world. Yes, and will yet transform the world!"

I tried to sleep, but could not. It was as if church bells were pealing their sweet but imperious music within my brain. So I got up and wrote.

All is silent save the ticking of the watch by my bedside; silent as the stars which gleam down from the blue sky above the crosscrowned crag, which stands like some gaunt sentinel keeping watch over the village at its foot. Herod, our host, sleeps soundly, and Johannes, wearied by his double service of waiter at the hotel and his *rôle* in the sacred play, is oblivious of all. The crowded thousands who watched for hours yesterday the unfolding of the Passion of Christ Jesus of Galilee have disappeared, and I am alone.

But not alone. For as real and as vivid as that same crowd of yesterday seem to me the thronging memories of other days, of the centuries that rise between the time when Jesus really lived on earth and to-day. Nearly nineteen hundred years have gone since all that we saw represented yesterday was no mere mimic show but deadly tragic fact; nineteen hundred years during which the shaping power of the world has been that story. The old, old story, never before so vividly realised in all its human significance and its Divine import.

Its human significance, for, thank God, we have at last seen Jesus as a man among men, a human being with no halo round his brow, no radiance not of this world marking him off apart from the rest of us his fellow-men, but simply Jesus the Galilean, gibbeted on the gallows of his time, side by side with the scum of mankind.

And it was this story that transformed the world! "Thou hast conquered, O pale Galilean!" Over how many tribes and nations and kindreds of men? On this very spot, by the side of the swift-flowing Ammer, what strange rites were being celebrated long centuries after the cry of victory over death burst from the lips of the Crucified, and yet here we stand to-day.

Oh, the wonder of it all, the miracle of miracles surely is this! That this story should have transformed the world. For after all, what was the Passion? Looked at as we looked at it yesterday, not from the standpoint of those who see the sacred story through the vista of centuries that have risen in splendour and set in the glory of the Cross, but from the standpoint which the actors on the stage assumed yesterday, what was the Passion? It was merely a passing episode in the unceasing

martyrdom of man. Think you that of the thirty thousand Jews whom the humane Titus by a mere stroke of his stylus condemned to be crucified round the walls of Jerusalem forty years after that scene on Calvary, none suffered like this? For them also was reared the horrid cross, nor were they spared the mockings and the scourgings, the cruel thirst, and the slow-drawn agony of days of death. And among all that unnamed multitude how few were there but had some distracted mother to mourn for him, some agonised Mary to swoon at the news of his death? Jews they were, as he was. Hero souls, no doubt faithful unto death, and now, let us hope, wearing a crown of life; patriots who knew how to die in the service of the land which their fathers had received from God, and of the Temple in which was preserved His Holy Law. But their self-sacrifice availed not even to save their names from oblivion. Their martyrdom was as powerless to avert the doom of the chosen people as the bursting of the foam-flakes on the sand is to arrest the rush of the returning tide.

Why, then, should the death of one Jew have transformed the world, while the death of these uncounted thousands failed even to save the synagogue?

Why? That is the question that the Passion Play forces home—a question which never even comes to the mind of those who are accustomed from childhood to regard this Jew as mysteriously Divine, not so much man as God, cut off from us and our daily littleness by the immeasurable abyss that yawns between the finite and the infinite. This greatest of all the miracles, the coming of Christendom into being, has become so much a matter of course that we marvel as little at it as we do at the sunrise—which, also, in its way, is wonder-worthy enough. Think, for a moment, of how many myriads of fierce heathen, worshipping all manner of proud ancestral gods, have gone down before the might of that pale form. Civilizations and empires have gone down into the void; darkness covers them and oblivion is fast erasing the very inscriptions which History has traced on their tombs. But the kingdom which this man founded knoweth no end. The voice that echoed from the hills of Galilee is echoing to-day from hills the Romans never trod, and the story of that life is rendered in tongues unknown at Pentecost. The more you look at it from the standpoint of the contemporaries of the Carpenter of Nazareth, the more incredibly marvellous it appears.

And that is the great gain of the Passion Play. It takes us clear back across the ages to the standpoint of those who saw Jesus the Galilean was but a man among men. It compels us to see him without the aureole of Divinity, as he appeared to those who knew him from his boyhood, and who said—Are

not his brethren still with us? It is true that it is still not real enough. The dresses are too beautiful; everything is conventional. We have here not the real Christ, the Jew, the outcast, and the vagabond. For him we must wait till some great realist painter may bring us reality. But even behind all the disguises of conventional Christian art, we have at least a sufficiently human figure to elicit sympathy, compassion, and love. We get near enough to Christ to hear the blows that fall upon his face, to appreciate the superior respectability of the high priests, and to understand the contempt of Herod for "the king of fools." Not until we start low enough do we understand the heights to which the Crucified has risen. It is only after realising the depth of his humiliation we can begin to understand the miracle of the transformation which he has wrought.

Nor is that all. It is the greatest thing, but it does not stand alone. For besides enabling us to realise the story which transformed the world, it enables us to understand the agency by which that story effected its beneficent revolution. I learned more of the inner secret of the Catholic Church in Ober-Ammergau than ever I learnt in Rome. Yet there is nothing distinctively Roman about the Passion Play. With the exception of the legend of St. Veronica, with which Gabriel Max's picture has familiarised every Protestant who looks into a photograph-shop, and sees the strange face on the handkerchief, whose eyes reveal themselves beneath your gaze; there is nothing from first to last to which the Protestant Alliance could take exception. And yet it is all there. There, condensed into eight hours and less, is the whole stock-in-trade of the Christian Church. It was in its effort to impress that story upon the heart of man that there came into being all that is distinctively Roman. To teach truth by symbols, to speak through the eye as much as the ear, to leave no gate of approach unsummoned by the bearer of the glad tidings of great joy, and, above all, in so doing to use every human element of pathos, of tragedy, and of awe that can touch the heart or impress the imagination—that was the mission of the Church; and as it got further and further afield, and had to deal with rude and ruder barbarians, the tendency grew to print in still larger capitals. The Catholic Church, in short, did for religion what the new journalism has done for the press. It has sensationalised in order to get a hearing among the masses.

Protestantism that confines its gaze solely to the sublime central figure of the Gospel story walks with averted face past the beautiful group of the Holy Women. Because others have ignorantly worshipped, therefore we must not even contemplate.

But plant Mr. Kensit or Messrs. Morgan and Scott in the theatre of Ober Ammergau, let them look with dry eyes—if they can—upon the leave-taking at Bethany, and then as the universal sob rises from thousands of gazers, they will realise, perhaps for the first time, how intense is the passion of sympathy which they have sealed up, how powerful the emotion to which they are forbidden to appeal. The most pathetic figure in the Passion Play is not Christ, but His mother. There is in Him also sublimity. She is purely pathetic. And after Mary the Mother comes Mary the Magdalen. Protestantism will have much leeway to make up before it can find any influence so potent for softening the hearts and inspiring the imaginations of men. Even in spite of all the obloquy of centuries of superstition, and of the consequent centuries of angry reaction against this abuse, these two women stand out against the gloom of the past radiant as the angels of God, and yet the true ideals of the womanhood of the world.

Yes, this was the story that transformed the world! This and no other. This it was which, to make visible, men carved it in stone and built it in the cathedral, and then, lest even the light of Heaven should come to the eye of man without bearing with it the Story of the Cross, they filled their church windows with stained glass, so that the sun should not shine without throwing into brighter relief the leading features of the wonder-working epic of His life and death. Wherever you go in Christendom you come upon endless reproductions of the scenes which yesterday we saw presented with all the vividness of the drama. The cross, the nails, the lance have been built into the architecture of the world, often by the descendants of the men who crucified their Redeemer—not knowing what they did. For centuries Art was but an endless repetition in colour or in stone of the scenes we witnessed yesterday, or of incidents in lives which had been transformed by these scenes. The more utterly we strip the story of the Passion of all supernatural significance, the more irresistibly comes back upon the mind the overwhelming significance of the transformation which it has effected in the world.

Why?—I keep asking why? If there were no divine and therefore natural law behind all that, why should that trivial incident, the crucifixion of one among the unnumbered hosts of vagabonds executed every year in the reign of Tiberius and the Cæsars that followed him, bring us here to-day? Why are railways built and special trains organized and six thousand people gathered in curiosity or in awe to see the representation of this simple tale? How comes it, if there were no dynamo at the other end of that long coil of centuries, that the light should still be shining at our end

to-day? Shining, alas! not so brightly as could be wished, but to shine at all, is that not in itself miraculous?

Through all the ages it has shone with varying lustre. And still it shines. The dawn of a new day as I write is breaking upon this mountain valley. The cocks are crowing in the village, recalling the Apostle who, in the midst of the threatening soldiery, denied his Lord. And even as Peter went out and wept bitterly, and ever after became the stoutest and bravest disciple of his Master, may it not yet be with those of this generation who also have denied their Redeemer?

Who knows? The transformation would be far less startling than that which converted the Colosseum from the shambles of Imperial Rome into the gigantic monument of triumphant martyrdom, far less violent than that which made the German forbears of these good Ammergauers into Christian folk.

But if the transformation is to be effected, and the light and warmth of a new day of faith, and hope, and love are to irradiate our world, then may it not be confidently asserted that in the old, old story of the Cross lies the secret of the only power which can save mankind?

THE INTERIOR OF THE OBER AMMERGAU CHURCH.

THE VILLAGE OF OBER AMMERGAU NESTLING AMONGST THE ETERNAL HILLS.

[Photo L. Fränzl, Munich.]

OBER AMMERGAU AND ITS VOW.

We found ourselves one drizzling Saturday night in Ober Ammergau. For bringing me to Ober Ammergau I felt grateful to Caspar Schuchler. Poor Caspar Schuchler! He deserved well of posterity, although he played a scurvy trick to his contemporaries, for which the fates promptly exacted capital punishment. Caspar Schuchler was a humble day labourer of Ober Ammergau, who lived in the reigns of our Queen Elizabeth and King James just about the time the Pilgrim Fathers settled in America.

In old days, as far back, it is said, as the twelfth century, there had been a Passion Play performed in the little village, but towards the close of the sixteenth century, the wars that wasted Germany left but little time even to the dwellers in these remote highlands for dramatic representation. Gustavus Adolphus and his Swedes, good fellows, no doubt, who were fighting on the right side, nevertheless played dreadful havoc with the homes and fortunes of the German folk who were on the other side. Among these unfortunates were the Bavarians of the Tyrol, and as one of the remote after-consequences of that wide-wasting thirty years' war, a great pestilence broke out in the villages surrounding Ober Ammergau. Whole families were swept off. In one village only two married couples were left alive. It was a visitation somewhat similar to our Black Death. While village after village fell a prey to its ravages, the people of Ober Ammergau remained untouched, and enforced a vigorous quarantine against all the outside world. Their preventive measures were for a while successful. But then, as always, the blind instinctive promptings of the human heart broke through the most necessary sanitary regulations in the person of Caspar Schuchler. This good man, who was working in the plague-stricken village of Eschenlohe, felt an uncontrollable desire to return to his wife and children, who were living in Ober Ammergau. Whether it was that he felt the finger of death upon him, and that he wished to see his loved ones before he died, or whether he merely wished as Housefather to see that they had bread to eat and a roof to cover them, history does not record. All that

THE CHURCH AND THE KOFEL CRAG.

it says is that Caspar Schuchler evaded the quarantine and returned to his wife and little ones. A terrible retribution followed. In two days he was dead, and the plague which he had brought with him spread with such fatal haste from house to house that in thirty-three days eighty-four of the villagers had perished. At this moment the Ober Ammergauers in their despair assembled to discuss their desperate plight. Unless the plague were stayed there would soon not be enough living to bury the dead. Sanitary preventive measures had failed. Curative measures were utterly useless. Where the plague struck death followed. It was as men looking into the hollow eye-sockets of Death that the Ober Ammergauers cried aloud to God. They remembered their sins that day. They would repent, and in token of their penitence and as a sign of gratitude for their deliverance—if they were delivered—they would every ten years perform the Passion Play. And then, says the local chronicler, from that hour the plague was stayed. Those who were already smitten of the plague recovered, nor did any others fall victims to the pestilence. Since Moses lifted up the brazen serpent in the wilderness, there had not been so signal a deliverance from mortal illness on such simple terms. Thus it was that the Passion Play became a fixed institution in Ober Ammergau, and has been performed, with a few variations due to wars—such as that

which summoned the Christ of 1870 to come down from the cross to serve in the Bavarian artillery—ever since. The performance of the Passion Play, like the angel with the drawn sword which stands on the summit of the Castle of San Angelo, is the pious recognition of a miraculous interposition for the stay of pestilence, a kind of dramatic rainbow set in the hills to commemorate the stay of the pestilential deluge. But for Caspar Schuchler it would have gone the way of all other Passion Plays, if, indeed, it had not already perished even before his time. His offence saved it from the general wreck. He sinned, no doubt, and he suffered. He died, and it is probable that his own family were the first to perish. But out of his sin and of their sorrow has come the Passion Play as we have it to-day, the one solitary survival of what was at one time a great instrument of religious teaching, almost universal throughout Europe. Hence I feel grateful to Caspar Schuchler.

And after Caspar, who was the guilty cause of this unique survival, our gratitude is due chiefly to the good parish priest, Daisenberger, to whom more than to any other man is due the conversion of the rude mystery or miracle play of the Middle Ages into this touching and tragic unfolding of the greatest drama in history. For thirty-five years he lived and laboured in the village, presiding as a true father in Israel over the mental, moral,

VIEW AT OBER AMMERGAU.

and spiritual development of his parishioners. A born dramatist and a pious Christian, he saw the opportunity which the performance offered, and he made the most of it. Stripping the play of all that was ignoble or farcical—and nothing is more curious than the way in which all miracle plays ran to farce; even at Ober Ammergau, before Daisenberger's time, the Devil excited uproarious hilarity, as he tore open the bowels of the unfortunate suicide, Judas, and produced therefrom strings of sausages—he produced a wonderfully faithful dramatic rendering of the Gospel story. Thus the Geistlicher Rath became the Evangelist of Ober Ammergau. The play which we have been witnessing is the Gospel according to St. Daisenberger. His beatification has not been declared at Rome, and his version is not entitled to rank with the canonical Scriptures; but none the less, generations yet to come may rise up and call him blessed, and his version, unauthorised though it be, enables all who see it to realise more vividly than ever before the human side of the Martyrdom of Jesus.

Ober Ammergau is a beautiful little village standing in a level valley almost on the water-shed of the Bavarian Alps. A mile or two on one side of it streams run east towards Munich, but here in the village itself the Ammer runs westward towards the Planer See. Looked at from above, it forms an ideal picture of an ideal village. The clean white walls ot the houses, with their green window-shutters, are irregularly grouped round the church, which, with its mosque-like minaret, forms the living centre of the place. It is the rallying point of the villagers, who used to perform their play in the churchyard—architecturally as morally the keystone of the arch. Seen at sunset or sunrise the red-tiled and grey-slated roofs which rise among the trees on the other side of the rapid and crystal Ammer seem to nestle together under the shade of the surrounding hills around the protecting spire of the church. High overhead gleams the white cross on the lofty Kofel crag which guards the entrance to the valley.

In the irregular streets Tyrolese mountaineers are strolling and laughing in their picturesque costume, but at the solemn Angelus hour, when the music of the bells swings out in the upper air, every hat is raised, and bareheaded all remain until the bells cease to peal. It is a homely, simple, unspoiled village, and that they have been unspoiled by the flood from the outer world which submerges them week after week so long as the Play lasts, in every tenth year, is in itself almost as the miracle of the burning bush. The student of social economics might do worse than spend some days observing how life goes with the villagers of Ober Ammergau. They are more like Swiss than Germans. They inhabit the northern fringe of the great mass of mountains which divide the flat lands of Germany

from the plans of Italy, and have most of the characteristics of the mountaineers who, whether they be called Swiss or Tyrolese, are one of the most respectworthy species of the human race. Isolation begets independence, and the little community, secure amidst its rocky ramparts against the intermeddling despotism of distant governments, develops the most simple and the most sound system of democratic government. There is a burgomaster, but he is elected, and the government is vested in the hands of the householders. Nearly every man is a landholder—the poorest have about three acres, the richest about sixty. But over and above that they have the inestimable privilege of pasturage

THE MAIN STREET OF OBER AMMERGAU.

on the Alp. Talk about three acres and a cow! That ideal has been more than realised ever so long ago at Ober Ammergau. Never was there such a place for cows. Every night and morning a long procession of cows, each with her tinkling bell hanging from her neck, marches sedately through the principal street to and from the milking shed. They wander on the hills all day, but come home to be milked every evening, and the continuous tinkling of their bells fills the valley with delightful music. The whole population of Ober Ammergau is not more than sixteen hundred, but they own between them some six or seven hundred cows. Few more pleasant sights will you meet in all your travels than the coming home of the cows at milking time.

GENERAL VIEW OF OBER AMMERGAU.

The goats also and the horses all have bells, but the cows so far outnumber all the rest that the others pass unnoticed.

The various wayside shrines that pious souls have reared along the public road, wherever accident befell a drunken waggoner or careless woodman, are touching mementoes of the tragic incidents in the uneventful annals of the valleys. Ettal used to be a famous place of pilgrimage before its monastery was transformed into a brewery, and even now its miraculous Madonna is an object of reverence to all the country side. The Benedictine monks several years ago bought back the monastery. They paid the same price as did the brewers who originally purchased the monastery from them. The story goes that the image is invisible to the very reprobate, is as heavy as lead to the impenitent sinner, but as light as a feather to all those who are of a contrite heart. It is natural that all the roads leading to such a pilgrim haunt should be studded with these little shrines. We should be none the worse for a few similar memorials in our own country.

All is so strange and simple. As I write it is now two days after the Passion Play. The crowd has departed, the village is once more quiet and still. The swallows are twittering in the eaves, and blue and cloudless sky overarches the amphitheatre of hills. All is peace, and the whole dramatic troupe pursue

with equanimity the even tenor of their ordinary life. Most of the best players are woodcarvers; the others are peasants or local tradesmen. Their royal robes or their rabbinical costumes laid aside, they go about their ordinary work in the ordinary way as ordinary mortals. But what a revelation it is of the mine of latent capacity, musical, dramatic, intellectual, in the human race, that a single mountain village can furnish, under a capable guidance, and with adequate inspiration, such a host competent to set forth such a play from its tinkers, tailors, ploughmen, bakers, and the like. It is not native capacity that is lacking to mankind. It is the guiding brain, the patient love, the careful education, and the stimulus and inspiration of a great idea. But, given these, every village of country yokels from Dorset to Caithness might develop artists as noble and as devoted as those of Ober Ammergau.

A WAYSIDE SHRINE OBER AMMERGAU.

[The photographs on pages 17, 20, 21, 24, 26, 29, 30, 34, 36, 37 are by J. W. McClellan, London.]

THE THEATRE.

The theatre in which the Passion Play is performed stands in a meadow at the far end of the village, near the railway station. The stage is open to wind and weather, but all the seats are now covered in. Formerly, half were in the open air. The roofing-in of the auditorium has necessitated the entire rebuilding of the theatre. The cost of the erection a sum of 200,000 marks, was defrayed out of the receipts from the performances of 1900, in which year the Theatre was first opened. It consists of six great arches of iron, each having a span of 140 feet (43 metres), and reaching a height of 65 feet (20 metres). On to these the walls and roof of wood are fastened. The exterior is completely covered with canvas coloured yellow. Saints and prophets are painted on the canvas-covered walls. Painted prophets carved in wood, chiefly by the performers, adorn the corners. The paintings on the rear wall, inside the auditorium, represent the first Passion Play performance in the village, and a ceremony at Ettal. The hall holds 4,000 people, Every spectator has a numbered seat. The reason why the cheapest seats are at the front is because from these places it is difficult to see into the central stage, and when it rains the occupants are drenched. Although the stage is open to the weather, the performance goes on uninterruptedly unless it rains so hard that nothing can be seen. Then there is a pause until the storm has passed. The seats slope up so steeply that a good view can be obtained from any part of the auditorium. There are fourteen doors in all, so the theatre can be quickly filled and emptied.

As the whole of the stage end of the auditorium is open, it is well to have warm coverings should the weather be at all cold. As you occupy your seats for four hours at a stretch, you have leisure for regretting your neglect to bring the necessary wrappings. Opera glasses are very desirable for those who have seats in the rear. Lunch baskets are allowed.

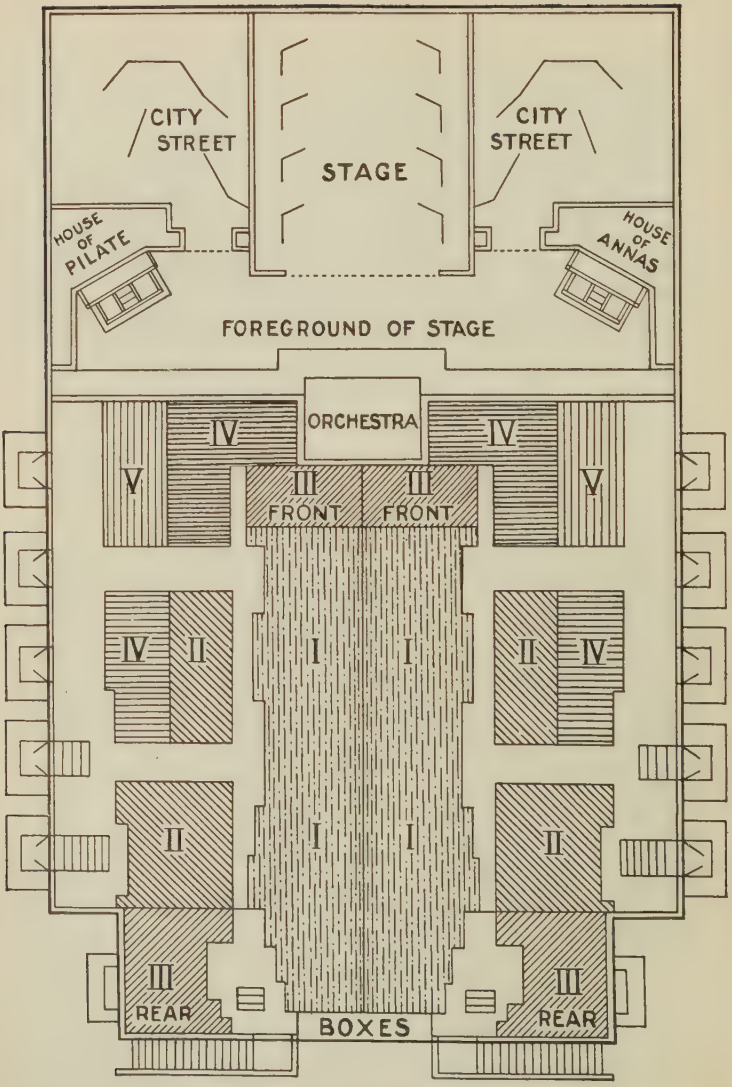
Against photographic cameras, kodaks, and the like, the regulations are very severe. The right of photographing the play and the performers is jealously guarded by the Community, and it is only by special arrangement with it that the splendid reproductions which follow are included in this book. Smoking is most strictly forbidden inside the building, and within thirty yards of it. As a rule, most people come early, and stay till the close of the performance. Some, however, behave abominably, arriving late, leaving in the middle of a scene, and generally disturbing all those who are unfortunate enough to be in their neighbourhood.

The play begins at eight, and the first part ends at twelve. After two hours allowed for luncheon it is resumed at two and closes about six.

The good priest Daisenberger has left on record that he "undertook the production of the play for the love of my Divine Redeemer, and with only one object in view, the edification of the Christian world." In order to attain this end he deemed it necessary to follow the scriptural method. Instead of simply setting forth the Gospel story as it stands in the New Testament, he took as his fundamental idea the connection of the Passion, incident by incident, with the types, figures and prophecies of the Old Testament, The whole of the Old Testament is thus made as it were the massive pedestal for the Cross, and the course of the narrative of the Passion is perpetually interrupted or illustrated by scenes from the older Bible, which are supposed to prefigure the next event to be represented on the stage. Thus in Daisenberger's words, "The representation of the Passion is arranged and performed on the basis of the entire Scriptures."

In order to explain the meaning of the typical tableaux and to prepare the audience for the scene which they are about to witness, resource is had to an ingenious arrangement, whereby the interludes between each scene are filled up with singing in parts and in chorus by a choir of Schutzgeister, or Guardian Angels.

The Speaker of the prologues first recites some verses clearly and impressively, then the choir burst out into song, accompanied by an orchestra concealed from view in front of the stage. The tinkle of a little bell is heard and the singers draw back so as to reveal the tableau. The curtain rises and the tableau is displayed, during which they sing again. The curtain falls, they resume their old places, and the singing proceeds. Then



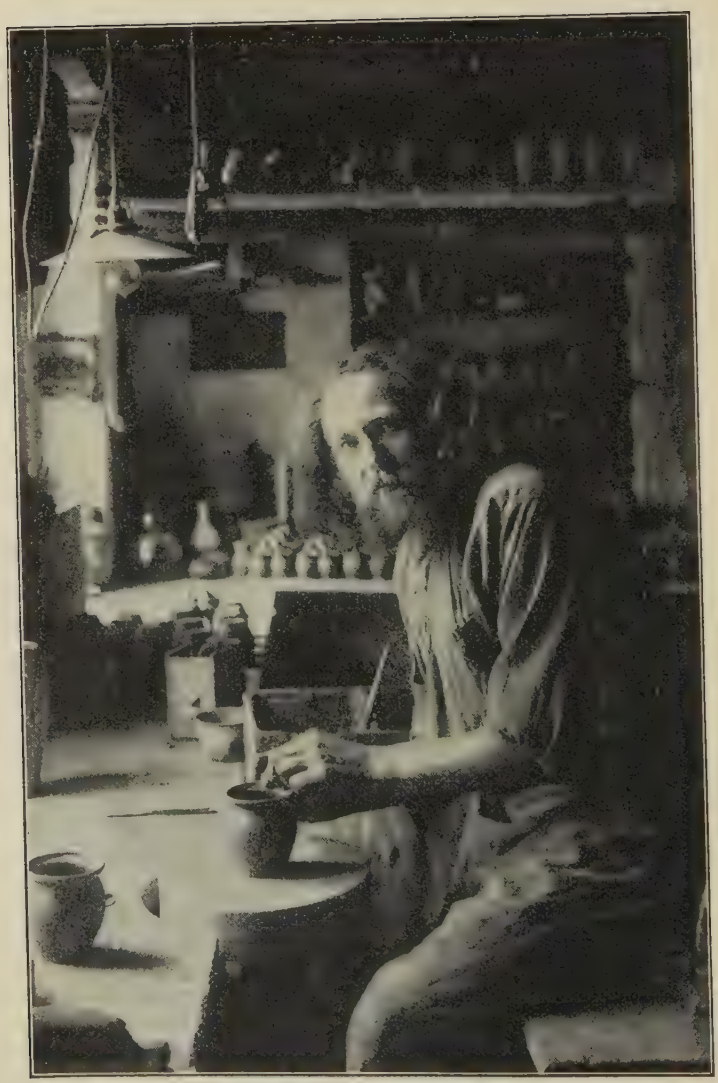
PLAN OF THE THEATRE.

Prices of Seats: Block I. 10 mks., Block II. 8 mks., Block III. 6 mks., Block IV. 4 mks., Block V. 2 mks.

when they come to the end half file off to the right, half to the left, and the play proper begins. When the curtain falls they again take their places and resume their song. The music is very simple but impressive, and the more frequently it is heard the more you feel its force and pathos. The score has never been published, although the demand for copies of the music has been considerable and insistent.

The chorus occupies the stage for fully half the time devoted to the piece. Their dress is very effective. Twice, however, their brilliant robes are exchanged for black—immediately before and immediately after the Crucifixion. The bright robes, however, are resumed at the close, when the play ends with a burst of hallelujahs and of jubilant triumph over the Ascension of our Lord.

A TYPICAL PAINTED HOUSE AT OBER AMMERGAU.



THE CHRISTUS (ANTON LANG) AT HIS WORK. HE IS A POTTER.

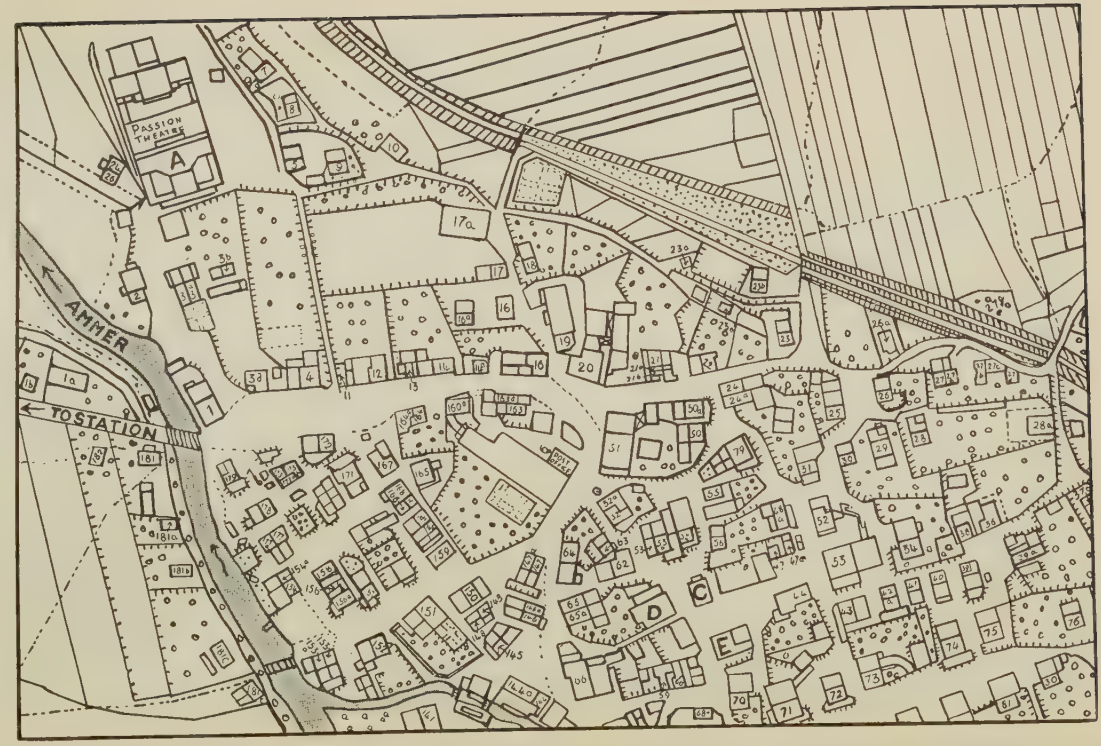
THE PLAYERS AND THE PLAY.

The Performers of the Passion Play are all of them natives of Ober Ammergau who have, with few exceptions, passed the whole of their lives in the village. The task of allotting the parts is entrusted to a Committee. This consists of 19 Members all of them men. Six of these are members ex-officio, (amongst these the Burgomaster and the Priest) the remaining 13 are elected by the householders of the village. Only those who have the right to vote in the municipal elections are available for this purpose.

During the year preceding the Play this Committee meets regularly at least once a week. It appoints sub-committees which deal with many of the details—The Press Committee, for instance, has charge of the Publicity Department, photographs etc. The general Committee selects every one of the principal players by vote—a bare majority sufficing. For the last hundred years the result of this selection has been announced on the 5th of December preceding the Play. The members of the choruses and of the crowds are however selected earlier in the year and practice continually during the twelve months before the Play is given.

The large theatre is not used excepting for representations of the Passion Play, although when the present Priest was installed part of the ceremony took place there. There is however a small theatre opposite the Town Hall which is constantly used for the representation of Mystery and other Sacred Plays in which those who fill the most important roles in the Passion Play take part. These Plays give the needed practice to the villagers and enable the Committee to make a judicious selection for the great Play.

There is a general tendency for the same part to be played by the same performer even although ten years have elapsed since last he appeared in the role. It is in fact astonishing to


PASSION THEATRE
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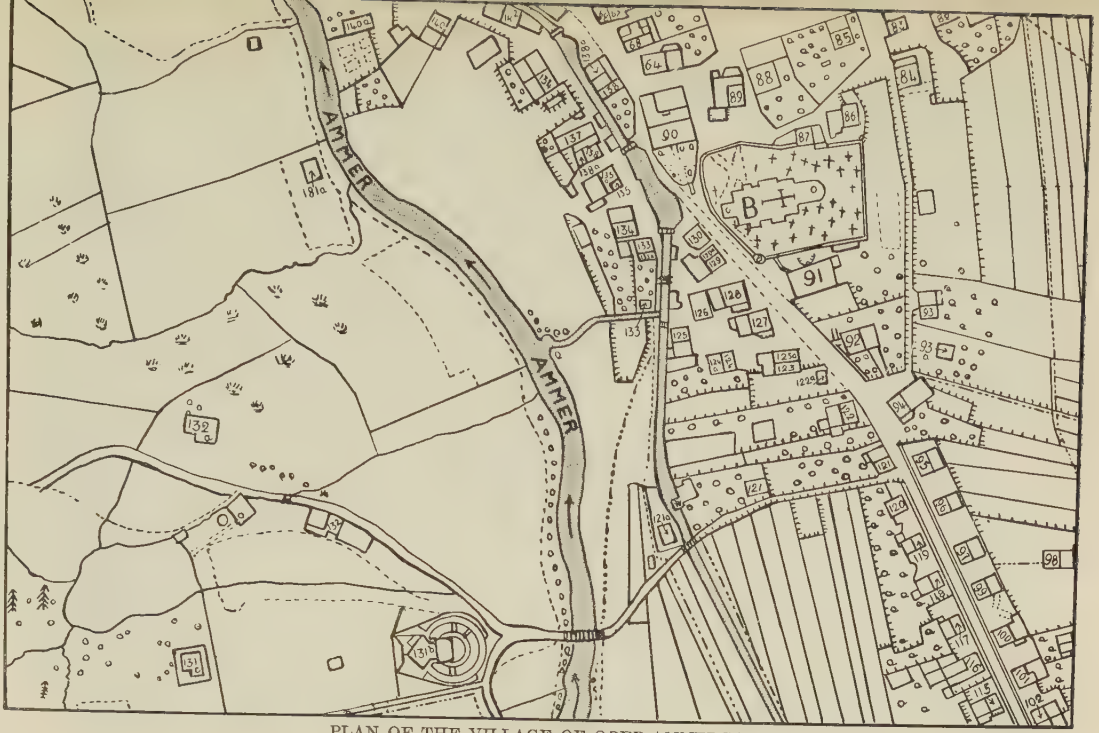

PLAN OF THE VILLAGE OF OBER AMMERGAU.
A the Theatre, B the Church, C the Town Hall, D the Wohnungsbureau, E the School.

OTTILIE ZWINK
(THE VIRGIN MARY.)

JOHANN ZWINK
(JUDAS ISCARIOT.)

find how often one part may be played by the same actor. Time is beginning to bear heavily on some of the older performers of two or three decades ago, and this has entailed a certain amount of reshuffling of parts.

The most notable loss since the Players were selected for the 1900 Performance is that of Christus Mayr who passed away in 1903 being at the time Burgomaster of the Village. He represented Christ in 1870—1, 1880 and 1890, whilst in 1900 he recited the Prologues. Shortly after the performance started in 1900, Johann Lang, Burgomaster and Director of the Play passed away. He had filled the role of Caiaphas with remarkable fire and distinction no fewer than five times.

The only Player this year who can show a similar record is the veteran Johann Zwink who again plays Judas. His acting of the part in 1900 and 1890 was one of the most remarkable features of the Play; not only did he represent the remorse of Judas so vividly as to bring tears to the eyes of the audience, but he actually identified himself so entirely with the part that on one occasion, at any rate, he actually hanged himself and had to be rescued. In the Play of course the curtain goes down before this final act is committed. In 1880 and 1870 he took the part of John.

Not only does he again act the part of Judas but his daughter sustains the most important woman's role, that of Mary the Mother of Jesus. As this part is always taken by a young girl it is never acted twice by the same person. This is also the case with Mary Magdalene. These are the two outstanding women, the others have little to say, but upon these two largely depends the success of the Play.

Other well-known figures who are appearing this year, are, Anton Lang, the Christ of 1900 who again takes the principal role, Peter Rendl, the John of 1900 and 1890, who acts Joseph of Arimathea, Burgomaster Bauer who again appears as Pilate—a part he also played in 1900; Andreas Lang who acted Rabbi in 1900 and Thomas in 1890, now appears as Peter. Many of the disciples are again taken by the same Performers as in 1900. This year Sebastian Lang who in 1900 took the important role of Caiaphas is appearing as Annas. The only important part, besides those of Mary and Mary Magdalene, which is being filled by an actor without any experience of the Passion Play is that of John which is being played by the 19 year, old Alfred Bierling.

It is estimated that during 1900 some 200 000 persons visited Ober Ammergau to see the Play, and this year a larger number is confidently expected.

It has been asserted, both in print and privately, that the Ober Ammergau peasants run the Play merely as a means of making money rather than as a reminder of a great deliverance centuries ago. This is certainly untrue of the individual Players, although as a Community the village no doubt benefits considerably. After paying all expenses the receipts from the Play are divided into thirds, one third going to the Community and two thirds to the individual Players. These are divided into classes according to relative importance and each member of each class receives the same amount. What this amount is may be

ANTON LANG AND HIS FAMILY.

gathered from the fact that the Christus who is in the highest class received only £70 for his share in 1900. The Community expends the third it receives on Municipal work. For instance. a portion of this was devoted to the straightening and deepening of the bed of the Ammer, thus doing away with the annual floods which always wrought such devastation to the village and neighbourhood. This was a very necessary work although it has spoilt the picturesqueness of the little stream. The balance was spent on the Hospital, the School, making new roads, etc. In all the Community's share in 1900 was about £16,000.

All the garments are made in the village itself, much of the stuff is very costly. Some of the materials and dresses of the

previous Performance are used over again, but most of the garments are entirely new. Their cost and that of other preparations and furnishing are heavy. In order to raise the money to pay for these things the Burgomaster and other leading men have to guarantee the necessary sum. If the Performance were a failure they would of course be called upon to meet their guarantees.

It takes an artist a whole year to repaint the scenery. The Theatre is repainted and renovated throughout during the months preceding the Play. As no wigs or other makeup is permitted the Ober Ammergau villagers for months before the Play year allow their hair and beards to grow untrimmed. This adds greatly to the picturesqueness of the village streets.

[SCHOOL CHILDREN OF OBER AMMERGAU.
WHO ACT IN THE PLAY.

DATES OF THE PERFORMANCES, 1910.

Dress Rehearsal, Wednesday, May 11th.

MAY.	
Monday	16.
Sunday	22.
Sunday	29.
JUNE.	
Sunday	5.
Sunday	12.
Sunday	19.
Friday	24.
Sunday	26.
Wednesday	29.
JULY.	
Sunday	3.
Sunday	10.
Sunday	17.
Wednesday	20.
Sunday	24.
Wednesday	27.
Sunday	31.
AUGUST.	
Wednesday	3.
Sunday	7.
Wednesday	10.
Sunday	14.
Wednesday	17.
Sunday	21.
Wednesday	24.
Sunday	28.
Wednesday	31.
SEPTEMBER.	
Sunday	4.
Thursday	8.
Sunday	11.
Sunday	18.
Sunday	25.

The Play begins at 8 a. m. and finishes about 6. p. m. with an interval from 12 to 2.

In the event of there not being sufficient seats to accommodate all visitors on any one of these days of representation, another representation will be given on the same scale on the next following day. These extra representations will be made known in good time, in Munich and neighbourhood, by means of placards.

LIST OF THE PERFORMERS

IN THE PASSION PLAY OF 1910.

In the following list the name of the Performer is given first, then his occupation, then the parts he has played in previous years, and finally his address. All the houses in Ober Ammergau are numbered as if it were one long street. A plan of the village will be found on pages 32 and 33.

685 persons are engaged in the performance and actually come on to the stage. Of these 50 are women and 200 children. There are only 125 speaking parts.

The *Stage Manager* is LUDWIG LANG (66)—**57$_1$** the director of the school of carving. He was Assistant Stage Manager, in charge of the tableaux in 1880, 1890 and 1900. This year his assistant is HANS MAYR (40) son of the famous Christus Mayr who died in 1903. Hans Mayr also takes the part of Herod.

The *Musical Director* is LUDWIG WITTMANN (38)—**58** Head teacher of the school, who fills this position for the first time. His assistant is FERDINAND RUTZ (28)—**27i** a carver.

The *Leader of the Chorus* is again JAKOB RUTZ (63)—**70** the smith who has led since 1890.

The *Speaker of the Prologues* is ANTON LECHNER (48) the drawing master in the school—**13.**

Christ . . . . . ANTON LANG (35), Potter. (Christ 1900)—**19.**

John (Disciple) . . . ALFRED BIERLING (19), House Fitter. (First Appearance)—**67.**

Peter „ . . . ANDREAS LANG (48), Carver. (Rabbi 1900, Thomas 1890)—**110b.**

Judas „ . . . JOHANN ZWINK (59), Painter. (Judas 1900, 1890; John 1880, 71) —**56.**

Philip (Disciple) . . .	ANDREAS BRAUN sen. (61), Carver. (Joseph of Arimathea 1900, James 1890, 80)—**22.**
Thaddeus „ . . .	JOSEF KURZ (60), Road Maker. (Thaddeus 1900, 1890)—**107.**
Simon „ . . .	MARTIN HOCHENLEITTER (44), Farmer. (Simon 1900, 1890)—**37.**
James „ . . .	MATHIAS DEDLER (37), Image Carver. (James 1900)—**181**a.
James the Less (Disciple) .	BENEDIKT KLUCKER (45), Farmer. (James the Less 1900)—**84.**
Thomas „ .	ANTON MAYR (40), Image Carver. (Thomas 1900)—**37**b.
Matthew „ .	JOSEPH ALBRECHT jr. (42), Sculptor. (Matthew 1900)—**17.**
Andrew „ .	ALOIS GEROLD sen. (65), Shoemaker. (Andrew 1900, Matthew 1890)—**146.**
Bartholomew „ .	BALTHASAR KELLER (43), Dealer —**65.**
Joseph of Arimathea . .	PETER RENDL (40), Carver. (John 1900, 1890)—**181.**
Nicodemus	WILHELM LANG jun. (40), Image Carver. (Saras 1900)—**27**g.
Simon of Bethany . . .	THOMAS RENDL sen. (72), Image Carver. (Peter 1900, Pilate 1890, 1880)—**109.**
Simon of Cyrene . . .	ANDREAS KRATZ (43), Canal tender —**137.**
Lazarus	RICHARD LANG (24), Sculptor—**36.**
Mary	OTTILIE ZWINK (30), Daughter of J. Zwink (Judas)—**56.**
Magdalene	MARIA MAYR (27), Daughter of a Sculptor—**72.**
Martha	VIKTORIA BAUER (18), Daughter of the Burgomaster—**120.**
Veronica	MARIA SCHMIDT (19), Daughter of a Baker—**15.**
Pilate	SEBASTIAN BAUER (59), Burgomaster. (Pilate 1900, Rabbi 1890, 1880)—**120.**

Herod	HANS MAYR (40), Dealer (Son of Christus Mayr)—**31**.
Caiaphas (High Priest) .	GREGOR BREITSAMTER (55), Private means. (Nathaniel 1900)—**76**d.
Annas „ „ .	SEBASTIAN LANG (57), Verger. (Caiaphas 1900)—**73**.
Nathaniel (Priest) . . .	RUPPERT BREITSAMTER (46), Carpenter. (Ezechiel 1900)—**5**.
Ezechiel „ . . .	SEBASTIAN SCHAUER (57), Sculptor—**3**c.
Josue „ . . .	MELCHUR BREITSAMTER (49), Image Carver. (Nathan 1900.)
Sadok „ . . .	MARTIN OPPENRIEDER (72), Carver. (Annas 1900, Joseph of Arimathea 1890, 80)—**121**b.
Amiel „ . . .	JOHANN LANG sen. (70), Carver. —**3**d.
Mererie „ . . .	KLEMENT GINDHARD (49), Woodcutter.
Rabbi	WILHELM RUTZ (45), Baker. (Nicodemus 1900)—**52**.
Rabinth (Pharisee) . . .	EDUARD UHL (36), Image Carver. (Rabinth 1900, 1890)—**181**c.
Dariabas „ . . .	ROCHUS LANG (63), Potter (Herod 1900, Ezechiel 1890)—**1**.
Josaphat „ . . .	MARTIN LIEBHER (54), Farmer —**125**.
Oziel „ . . .	DOMINIKUS KLAMER (66), Carver. (Oziel 1900)—**119**.
Amon „ . . .	ANDREAS BOLD sen. (56), Carver. (Amon 1900)—**121**a.
Saras „ . . .	ANDREAS WIEDEMANN (47), Farmer—**39**.
Samuel „ . . .	GEORG SCHALLHAMMER (49), Carver. (Samuel 1900, 1890)—**80**.
Ptolomy „ . . .	ALOIS SAMM sen. (59), Canal tender.
Nathan „ . . .	JOSEF BIERLING (40), Image Carver. (Selpha 1900)—**23**c.
Soloman „ . . .	PETER NAIRZ sen. (56), Road mender. (Solomon 1900)—**170**.
Gerson „ . . .	ANDREAS ALBRECHT (40), Carver.
Jakob (a rabbi)	ALOIS SCHMID (34), Carver.

Dathan (Trader) . . .	ANDREAS MAYR (43), Hotel Proprietor (Dathan 1900)—**131**.
Ephraim (Trader) . . .	ROMAN GAST (54), Painter, (Ephraim 1900.)
Moses „ . . .	ALOIS GUGGEMOOS (50), Image Carver. (Moses 1900.)
Kora „ . . .	JOSEF HOCHENLEITTNER (42), Image Carver.
Esron „ . . .	JOSEF HASER (30), Sculptor.
Booz „ . . .	ANDREAS LINDELE (45), Day labourer. (Albiron 1900.)
Albiron „ . . .	EMMANUEL LANG (56), Image Carver (Booz 1900.)
Centurion	ANTON HASER (45), Carver. (Jakob 1900.)
Selpha (Captain of Temple Watch)	PETER NAIRZ jun. (41), Image Carver.
Barabbas	JOSEF DAISENBERGER (57), Day labourer.
Zarobabel (Temple attendant)	ARNOLD LANG (19), Carver.

THE PRINCIPAL SINGERS.

Soprano. Soloists: CENCI LECHNER, HEDWIG BIERLING, HELENE BREITSAMTER, JOSEPHA LEISS, ROSA HONIG. Chorus: BABETTE BREITSAMTER, LUDOVIKA GINDHARD, MARIA KLAMMER, LUNA REISER, MAGDALENA RUTZ, STEPHANIE LECHNER, FRANZISKA ZWINK.

Alto. Soloists: ELLA LANG, LUCIE LANG, LUISE LANG, ANNA GAST. Chorus: JOSEPHA GSTAIGER, CÄCILIA GEROLD, JOH. HÄRTLE, HERMINE LEISS, ANNA RUTZ, JOSEPHA STEIDLE. VIKTORIA ZWINK. THERESE RUTZ, MARIA HOCHENLEITNER.

Tenor. Soloists: OSCAR ZWINK, PAUL MAYR, FAUSTINUS LANG. Chorus: GEORG BIERLING, GUIDO MAYER, ROBERT STEIDLE, THEODOR LANG, HANS SPEGEL.

Bass. Soloists: HUGO RUTZ, MAX SCHWALD. Chorus: JOSEF REISER, LUDW. WOLF, HUBERT ZWINK, FERD. HOCHENLEITTER. ANDR. BÖLD.

THE TABLEAUX, SCENES AND PLAYERS

For Lantern Slides see page 363.

THE LEADER OF THE CHORUS
(Jakob Rutz).

RECITER OF THE PROLOGUES
(Anton Lechner).

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TABLEAU I—THE EXPULSION FROM PARADISE.

TABLEAU IV—THE DEPARTURE OF TOBIAS.

TABLEAU VIII—THE RETURN OF THE SPIES.

TABLEAU IX—JOSEPH SOLD BY HIS BRETHREN.

TABLEAU X—ADAM UNDER THE CURSE.

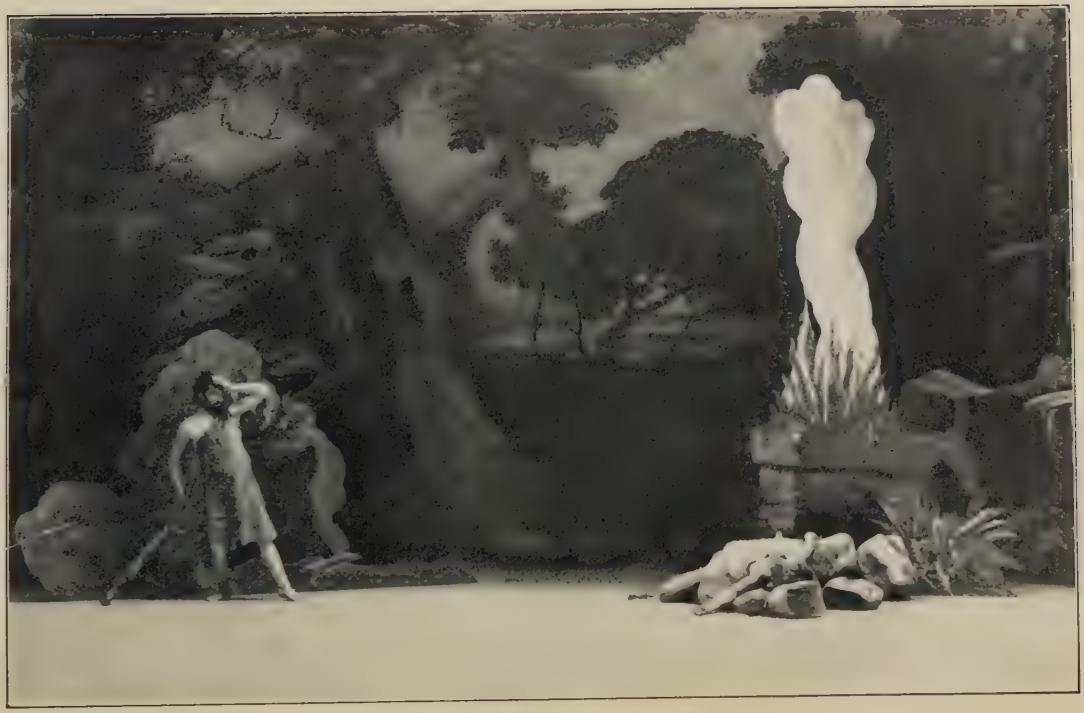

TABLEAU XV—CAIN AND ABEL

TABLEAU XVII - SAMSON AVENGING HIMSELF ON THE PHILISTINES.

CHRIST.
[Copyright by F. Bruckmann Ltd., Munich.]

MARY THE MOTHER OF JESUS.
[Copyright by F. Bruckmann Ltd., Munich]

MARY MAGDALENE AT THE FOOT OF THE CROSS.

[Copyright by F. Bruckmann Ltd., Munich]

JOHN.
[Copyright by F. Bruckmann Ltd., Munich.]

PETER.
[Copyright by F. Bruckmann Ltd., Munich.]

JUDAS.

CAIAPHAS AND ANNAS.

[Copyright by F. Bruckmann Ltd., Munich.]

PILATE.

HEROD.

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NATHANIEL.
[Copyright by F. Bruckmann Ltd., Munich.]

RABBI ARCHELAUS.

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TWO PHARISEES.

TWO PRIESTS.

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OZIEL

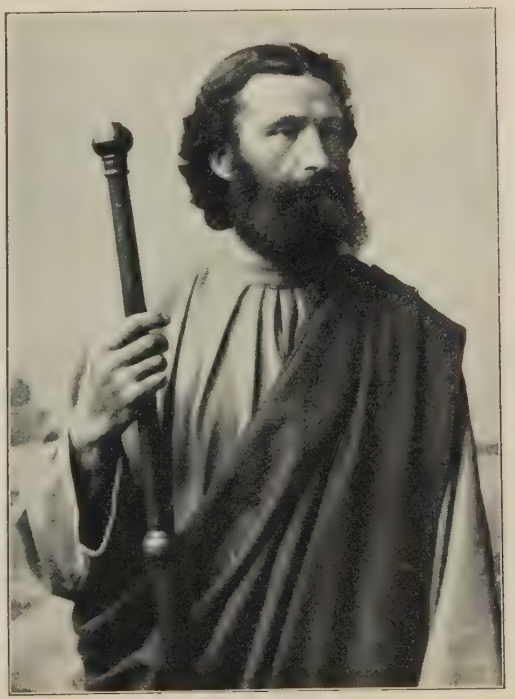
SAMUEL.

(LEADING PHARISEES.)

MATTHEW.

JAMES.

THOMAS.



JAMES THE LESS.

THADDEUS.

ANDREW.

SIMON.

RABINTH.

NICODEMUS AND JOSEPH OF ARIMATHEA.

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JESUS DRIVING THE TRADERS OUT OF THE TEMPLE (Act I., Scene 2).

THE LEAVE TAKING AT BETHANY (Act III., Scene 5).

PETER AND JOHN ORDERING THE PASSOVER (Act IV., Scene 7).

JUDAS TEMPTED BY DATHAN (Act IV., Scene 5).

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THE LAST SUPPER (Act V., Scene 1).

PETER DENIES HIS LORD (Act IX., Scene 6).

JUDAS BETRAYS HIS MASTER WITH A KISS (Act VII., Scene 4).

CHRIST BEFORE PILATE (Act XI., Scene 2)

THE SOLDIERS MOCK CHRIST (Act VIII., Scene 4).

CHRIST IS CROWNED WITH THORNS (Act XIV., Scene 4).

VIA DOLOROSA (Act XV., Scene 3).

JESUS AND VERONICA (Act XV., Scene 3).

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THE DESCENT FROM THE CROSS (Act XVI., Scene 4).

THE CRUCIFIXION (Act XVI., Scene 1).

THE BURIAL (Act XVI., Scene 4).

THE TEXT OF THE PLAY.

The official German text and the English version side by side.

The English version is not only a translation. It gives a running description of the scenes as they are portrayed and thus enables the visitor who is ignorant of German to follow the Play far more easily than is possible if it were merely a literal translation.

In the prologues and choruses the general meaning is conveyed in the English Text, which is not a word for word translation. It is unfortunately impossible to retain in translation the sonorous ring of the German blank verse.

In the English Text the speaker is indicated in **black letters** and those who come on the scene for the first time in *italics*.

DAS PASSIONSSPIEL.

Erste Abteilung.

Vom Einzuge Christi in Jerusalem bis zur Gefangennehmung im Olivengarten.

I. Vorstellung.

Vorspiel.

Wirf zum heiligen Staunen dich nieder,
Von Gottes Fluch gebeugtes Geschlecht!
Friede dir! aus Sion Gnade wieder!
Nicht ewig zürnet Er,
Der Beleidigte. — Ist sein Zürnen gleich gerecht.
Ich will — so spricht der Herr —
Den Tod des Sünders nicht, — vergeben
Will ich ihm — er soll leben,
Versöhnen wird — selbst meines Sohnes Blut, versöhnen:
Preis, Anbetung — Freudentränen,
Ew'ger Dir!

Lebendes Bild: Die Vertreibung aus dem Paradiese.

Die Menschheit ist verbannt aus Edens Au'n,
Von Sünd' umnachtet und von Todes Grau'n.
Ihr ist zum Lebensbaum — der Eingang, ach! versperrt.
Es drohet in des Cherubs Hand das Flammenschwert.

Doch von ferne, von Kalvariens Höhen,
Leuchtet durch die Nacht ein Morgenglüh'n,
Aus des Kreuzesbaumes Zweigen wehen
Friedenslüfte durch die Welten hin.

THE PASSION PLAY.

FIRST DIVISION.

From the entry of Jesus into Jerusalem until His arrest in the Garden of Gethsemane.

ACT I.

PRELUDE.

Bow down now in deep adoring love
Oh race by the curse of God oppressed
Peace he sends from the Heavens above
He is not wrath for ever
Though just his anger, for the offence was great
"I do not desire" saith he
"The death of any sinner—I forgive
Him freely, let him live"
For this He offered up His Son the world to save
Praise and thanks for this we give
O! Eternal.

TABLEAU I.

[The first tableau is emblematic of the Fall. When the curtain is drawn up, Adam and Eve, a man and woman of the village, habited very decently in white sheepskin, are flying from the Garden of Eden, where stands the tree with the forbidden fruit, while from its branches hangs the Serpent, the Tempter. An angel with a sword painted to look like flame forbids their return.]

Mankind is banished from fair Eden's glades,
Darkened around with sin and Death's grim shades.
Unto the Tree of Life the way, alas! is barred,
Where the dread cherubim, with flaming sword, keeps guard.

But yet afar, from Calvary's height,
Shines a ray of morning through the night,
From the Cross, the Tree of Love, there blow
Winds of peace through all the world below.

Gott! Erbarmer! Sünder zu begnaden,
Die verachtet frevelnd Dein Gebot,
Gibst Du, sie vom Fluche zu entladen,
Deinen Eingebornen in den Tod.

Prolog.

Alle seien gegrüßt, welche die Liebe hier
Um den Heiland vereint, trauernd ihm nachzugeh'n
Auf dem Wege des Leidens
Bis zur Stätte der Grabesruh.

Die von nahe und fern heute gekommen sind,
Alle fühlen sich hier Eines in Brudersinn,
Als die Jünger des Einen,
Der für alle gelitten hat!

Der sich hingab für uns, treuer Erbarmung voll,
In den bittersten Tod. Ihm seien zugewandt
Unsere Blicke und Herzen
In einmütigem Dankgefühl.

Zugekehrt seien ihm uns're Gedanken all!
Betet, betet mit uns, da sich die Stund' erfüllt,
Daß des heil'gen Gelübdes
Schuld wir zahlen dem Ewigen.

Lebendes Bild: Verehrung des Kreuzes.

Ew'ger! Höre Deiner Kinder Stammeln!
Hör' den lauten Dank der Herzen dann,
Die beim großen Opfer sich versammeln,
Beten Dich voll heil'ger Ehrfurcht an.
Folget dem Versöhner nun zur Seite,
Bis er seinen rauhen Dornenpfad
Durchgekämpfet und im heißen Streite
Blutend für uns ausgelitten hat.

God! All-Merciful! Thou, Pardon-Giver—
Though men Thy laws have held in scorn
From the curse the guilty to deliver,
Gavest up to death Thine only Son.

PROLOGUE.

Welcome to all united by the Saviour's Love
Who here assemble and in sorrow follow him
On that long mournful journey
Which at last leads to the tomb.

And all who thus to-day have come from near and far
Must feel themselves united in fraternal love
As disciples of the Lord
Who for all has suffered death.

He who in so great compassion gave his life for us
And died a bitter death: To Him with praise we turn
With gratitude and love
Our hearts and eyes unto.

To Him we lift our thoughts, to Him our souls we give
Pray with us now, pray, for again the hour has come
Wherein we pay the sacred debt
We vowed long since to yield our God.

TABLEAU II.

[The second tableau represents the Adoration of the Cross. A cross of wood planted on a rock occupies the centre of the stage. One girl stands with one hand round the Cross, the other holding a palm branch, while another kneels at its foot. Around are grouped fourteen smaller cherubs. All point to or gaze at the Cross.]

Hear, O Lord, Thy children's voices tremble,
Children only stammering Thee can praise,
They, who at the sacrifice assemble,
Hands of reverent adoration raise,
Follow now the path that He, despising
Thorns and steepness, trod unflinchingly,
And, in fiercest conflict agonising,
Won, at last, eternal victory.

THE ENTRY INTO JERUSALEM AND THE CLEANSING OF THE TEMPLE.

Hail to Thee! Hail! O David's Son!
Hail to Thee! Hail! Thy Father's throne
To Thee Belongs
Thou who comest in the highest name
To meet whom the throngs of Israel came
We praise with song.

Der Einzug.

Jesus zieht unter Jubel des Volkes in Jerusalem ein, — vertreibt die Käufer und Verkäufer aus den Tempelhallen, — geht wieder nach Bethania.

I. Auftritt.

Heil Dir! Heil Dir! o Davids Sohn!
Heil Dir! Heil Dir! der Väter Thron
Gebühret Dir.
Der in des Höchsten Namen kömmt,
Dem Israel entgegenströmt,
Dich preisen wir.

Hosanna! Der im Himmel wohnt,
Der sende alle Huld auf Dich!
Hosanna! Der dort oben thront,
Erhalte uns Dich ewiglich.

Heil Dir! Heil Dir etc. etc.

Gesegnet sei, das neu auflebet,
Des Vaters David Volk und Reich!
Ihr Völker segnet, preiset, hebet
Den Sohn empor, dem Vater gleich.

Heil Dir! Heil Dir etc. etc.

Hosanna! unserm Königssohne
Ertöne durch die Lüfte weit.
Hosanna! Auf des Vaters Throne
Regiere er voll Herrlichkeit.

Heil Dir! Heil Dir etc. etc.

Hosanna! May He in the heavens dwelling
Send all His blessings down on Thee!
May He whose glory the angels are telling
Keep Thee for us eternally!

CHORUS—Hail to Thee! &c.

Blest be great David's realm and nation
Restored again unto their own,
Ye people now with exaltation
Honour the Father and the Son.

CHORUS—Hail to Thee! &c.

Hosanna to our Prince! The Story
Re-echo through the air again!
Hosanna! let Him come in glory
Upon His Father's throne to reign.

CHORUS—Hail to Thee! &c.

And lo, there was heard a noise of singing and of joyful acclamation. A great multitude came pouring down the narrow street that runs past Pilate's house, chanting as they came, "Hail to Thee, O Son of David!" Little children, old men, and maidens ran forward, some raising palm-branches, but all ever looking backwards to one who should come. More and ever more streamed down the street into the open space in front of the Temple, but still the Hosanna song went on. At last, in the midst of the jubilant throng, *Jesus* appeared, clad in a long garment of grey, over which was cast a flowing robe. His face was composed and pensive. His long black hair and beard surrounded features somewhat swarthy from the rays of the hot sun, and he rode on the side of an ass's colt that seemed almost too small to support his weight. *John*, the beloved disciple, dressed in green raiment with a red mantle, led the little ass, carrying in his hand a long pilgrim staff. The mob pressed tumultuously around, singing and crying, "Hosanna to the Son of David!" Jesus blessed them as he rode through their midst. After passing the house of Pilate he suddenly dismounted. Then Jesus advanced to the front of the Temple. The hosannas died away and he contemplated the busy scene. There were the priests busily engaged with the money-changers. *Nathanael*, chief orator of the Sanhedrin, stood conspicuous among the chaffering throng. There were baskets with pigeons for sale as sacrifices. There were the tables of the dealers. Buying and selling, haggling and bargaining, were in full swing in the market-place. For a moment **Jesus**, who was above the average height, and whose mien was dignified and commanding, stood

2. Auftritt.

Christus. Was sehe ich hier? So wird das Haus meines Vaters verunehrt! Ist das Gottes Haus? Oder ist es ein Marktplatz? Die Fremdlinge, die aus den Ländern der Heiden kommen, Gott anzubeten, — in diesem Gewühle des Wuchers hier sollen sie ihre Andacht verrichten? Und ihr, Priester, Wächter des Heiligtumes! Ihr seht den Greuel an und duldet ihn? Weh' euch! Der die Herzen erforscht, weiß es, warum ihr selbst solchen Unfug fördert!

Händler. Wer ist wohl dieser?

Volk. Es ist der große Prophet aus Nazareth in Galiläa.

Christus. Fort von hier, Diener des Mammon! Ich gebiete es euch. Nehmet, was euer ist und verlasset die heilige Stätte!

Moses. Weh! ich kann seinen Blick nicht ertragen.

Ephraim. Laß uns gehen, daß nicht sein Zorn uns vernichte.

Josue. Was störest du diese Leute?

Sadok. Wie kannst du ihnen verbieten, was ihnen der Hohe Rat erlaubt?

Ezechiel. Dies alles ist zum Opfer vor dem Herrn bestimmt.

Booz. So darf man nicht mehr opfern?

Christus. Außerhalb des Tempels sind der Plätze genug zu eurem Geschäfte! Mein Haus, spricht der Herr, soll ein Bethaus genannt werden für alle Völker! Ihr aber habt es zu einer Räuberhöhle gemacht. Hinweg mit diesem allen!

Archelaus. Das geht nicht an, das darfst du nicht!

Kore. Mein Geld! Ach mein Geld!

Dathan. Meine Tauben! Wo soll ich hin?

Abrion. Meine Ölkrüge sind umgestürzt! Wer ersetzt mir den Schaden?

as if amazed and indignant, and then suddenly burst out upon the astonished throng of priests and merchants with the following protest:—

"What see I here? Shall my Father's house be thus dishonoured? Is this the house of God, or is it a market-place? How can the strangers who come from the land of the Gentiles to worship God perform their devotions in this tumult of usury? And ye," he continued, advancing a step towards the priests, who stared at him in amazement, "ye priests, guardians of the Temple, can ye see this abomination and permit it to continue? Woe be unto you! He who searches the heart knows why ye encourage such disorder." The crowd, silent now, watched with eager interest the money-changers and priests, who but imperfectly understanding what had been said to them, stared at the intruder. "Who can this man be?" they asked. And then from the lips of all the **multitude** there went up the simultaneous response, as if the whole throng had but one voice, "It is the great Prophet from Nazareth, in Galilee!"

Jesus then moving forward into the midst of the astonished merchants in the Temple, exclaimed, in words of imperious authority: "Away with you from here, servants of Mammon! I command it. Take what belongs to you and quit the Holy Place!"

One of the **Traders** exclaimed in terror, "Come, let us go, that his wrath destroy us not."

Then the **Priests**, recovering somewhat their self-possession, stepped forward to remonstrate. "Why troublest thou this people?" they asked. "Everything here is for sacrifice. How canst thou forbid that which the Council has allowed?" And then the **Traders**, led by one Dathan, chimed in, in eager chorus, "Must there then be no more sacrifices?"

For answer **Jesus** stood forth, and exclaimed: "There is room enough outside the Temple for your business. 'My House,' says the Lord, 'shall be called a House of Prayer for all nations; ye have made it a den of thieves." And then, crying, "Away with all this!" with one vigorous movement he overturned the tables of the money-changers. **Rabbi** exclaimed: "This must not be—thou darest not do this!"—but his voice passed untended in the tumult. The earthenware vessels fell crashing to the ground, the money was scattered over the floor. Some of the dismayed merchants crying, "My money, oh! my money," scrambled for the glittering coins. Others stared in fury at the unceremonious intruder. Half-a-dozen doves, released from their wicker baskets, took to flight, amid the despairing lamentation of their owner, "Oh, my doves. What shall I do." **Abrion** contemplating his overturned cruses of oil mutters, "Who will compensate me for this loss?"

Christus. Hinweg! Ich will, daß diese entweihte Stätte der Anbetung des Vaters wiedergegeben werde!

Sadok. Sag uns! Aus welcher Vollmacht tust du das?

Amon. Durch welches Wunderzeichen beweisest du, daß du Macht dazu habest?

Christus. Ihr verlangt Wunderzeichen? Ja, eines wird euch gegeben werden: Zerstöret diesen Tempel hier, und in drei Tagen werde ich ihn wieder aufgebaut haben.

Rabbi. Welch' prahlerische, freche Rede!

Amon und Ezechiel. Ha! Sechsundvierzig Jahre hat man an diesem Tempel gebaut und du wolltest ihn innerhalb drei Tagen wieder aufbauen?

Kinder. Hosanna dem Sohne Davids!

Volk. Gepriesen sei, der im Namen des Herrn kommt!

Rabinth. Hörst du, was diese sagen?

Dariabas. Verbiete es ihnen!

Christus. Ich sage euch: Wenn diese schweigen würden, so würden die Steine reden.

Kinder. Hosanna dem Sohne Davids!

Pharisäer. Schweiget doch, ihr Einfältige!

Christus. Habt ihr nie gelesen: Aus dem Munde der Kinder und Säuglinge hast du dir dein Lob bereitet? Was den Stolzen verborgen ist, den Kleinen ist es geoffenbart. Und es wird sich die Schrift erfüllen: Der Stein, den die Bauleute verworfen haben, ist zum Eckstein geworden. Das Reich Gottes wird von euch genommen werden, und es wird einem Volke gegeben werden, welches dessen Früchte bringt. Jener Stein aber — wer auf ihn fällt, wird sich an ihm zerstoßen, und auf wen er fällt, den wird er zermalmen. Kommt, meine Jünger! Ich habe getan, was der Vater mich geheißen hat, ich habe seines Hauses Ehre verteidigt. Die Finsternis bleibt Finsternis; aber in vielen Herzen wird es bald Tag werden. Laßt uns in das Innere des Heiligtumes gehen, um dort den Vater anzubeten.

Kinder und Volk. Hosanna dem Sohne Davids!

Pharisäer. Wollt ihr schweigen, Nichtswürdige!

These lamentations were rudely cut short. A short rope was hanging near by. Seizing it in the middle and twisting it once or twice round his hand, **Jesus** converted it into a whip of cords, with which he drove out the traders. "Away! get ye hence. I will that this desecrated place be restored to the worship of the Father!" The traders fled, but the *Priests* remained, and, after muttering together, **Sadok** asked, in angry tones: "By what right dost thou do this," and **Amon** added: "By what miraculous sign dost thou prove that thou hast the power to act in this wise?" **Jesus** answered them: "Ye seek after a sign: yea, a sign shall be given unto you. Destroy this Temple, and in three days I will have built it up again."

The **Priests** replied, contempt mingling with indignation in their tones, "What a boastful declaration! Six-and-forty years was this Temple in building, and thou wilt build it up again in three days!" At this point the **Children**, who had been standing around watching the altercation with the dealers, cried out in unison with their elders, "Hosanna to the Son of David." "Blessed be he that cometh in the name of the Lord!"

The **Priests**, shocked at their homage, were sore displeased, and appealed to Jesus, saying: "Hearest thou what they say? Forbid them!" They paused for his reply. Then **Jesus** answered and said unto them: "I say unto you, if they were silent the very stones would cry out." Encouraged by this emphatic approval, the **Children** cried out once more louder than ever, the sound of their childish voices filling the Temple, "Hosanna to the Son of David!" Then the **Pharisees**, who stood by the overthrown tables of the money-changers, spoke up and said angrily to the little ones, "Silence, you silly children!"

Jesus turned to them and said, "Have ye never read, 'Out of the mouths of babes and sucklings thou hast perfected praise. That which is hidden from the proud is revealed unto babes'?" And as the priests and Pharisees muttered in indignation among themselves, he continued, "For the Scripture must be fulfilled. The stone which the builders rejected is become the headstone of the corner. The Kingdom of God shall be taken from you and it shall be given to a people which shall bring forth the fruits thereof. But that stone, whosoever shall fall upon it shall be broken, but on whomsoever it shall fall it shall grind him to powder. Come, my disciples, I have done what the Father has commanded me, I have vindicated the honour of his house. The darkness remains darkness, but in many hearts it will soon be day. Let us go into the inner court of the Temple that we may there pray unto the Father!" Thereupon Jesus, followed by his disciples, disappeared in the interior of the Temple, while

Kinder und Volk. Gepriesen sei der Gesalbte! Hosanna ihm aus der Höhe!

Oziel. Ihr sollt alle mit ihm zu Grunde gehen!

Kinder und Volk. Gesegnet sei Davids Reich, welches wieder erscheint.

3. Auftritt.

Nathanael. Wer es noch mit unsern Vätern Abraham, Isaak und Jakob hält, der trete zu uns! Allen andern sei der Fluch, der Fluch des Moses!

Volk. Warum habt ihr ihn nicht ergriffen? Ist er nicht ein Prophet?

Ptolomäus. Fort mit diesem Propheten!

Archelaus. Er ist ein Irrlehrer! ein Feind des Moses! ein Feind der Satzungen unserer Väter!

Nathanael. Du verblendetes Volk! Wie? Du willst diesem Neuerer anhangen, dem Verächter unserer heiligen Gebräuche? Du willst Moses und die Propheten und deine Priester verlassen? Fürchtest du nicht von dem Fluche zermalmt zu werden, der über die Abtrünnigen im Gesetze ausgesprochen ist? Dieser ergieße sich über euch und eure Kinder, wenn ihr noch länger diesem Verführer nachgehet und euern Lehrern und Priestern nicht folgen werdet! Kinder Israels! Wollt ihr aufhören, Gottes auserwähltes Volk zu sein?

Volk. Das wollen wir nicht. Es sei ferne, daß wir Moses und sein Gesetz verlassen!

Nathanael. Wer aber ist bevollmächtigt, euch Gottes Gesetz zu verkünden? Sind es nicht die Priester und ordnungsmäßig aufgestellten Gesetzlehrer? Wem ist das Amt übertragen, zu wachen über die Reinheit der Lehre? Ist dies nicht das heilige Synedrium des Volkes Isreal? Wen sollt ihr also hören — uns — oder diesen Menschen da, der in übermütiger Anmaßung sich selbst als Verkünder einer neuen Lehre aufgeworfen hat?

Volk. Wir hören euch; — wir folgen euch.

Sadok. Der Gott unserer Väter wird euch dafür segnen.

Nathanael. Auf denn! Dieser Mensch voll Trug und Irrtum gehe zugrunde!

Volk. Ja, wir stehen zu euch, Moses ist unser Prophet.

the **People** cried aloud as with one voice: "Praise be to the Anointed One!" and the **Priests** said angrily, "Silence, rabble!" The **Pharisees** adding, "Ye shall all be overthrown with your leader." To which the **Crowd** responded by crying louder than ever, "Blessed be the Kingdom of David which again appears!"

Then **Nathanael**, a leading man in the Sandhedrin, tall and well favoured, wearing a horned mitre, and possessing the tongue of an orator, stood forth, and seeing that Jesus had departed, and that there was now no one to withstand him in the hearing of the people, lifted up his voice and cried, "Whoso holds with our fathers, Abraham, Isaac, and Jacob, let him stand by us! The curse of Moses upon all the rest!" Then **Rabbi**, sprang forward, and declared with a loud voice. "He is a deceiver of the people, an enemy of Moses, an enemy of the Holy Law!" The **People** answered mockingly, "Then, if so, why did not you arrest him? Is he not a prophet?" Several of the multitude followed Jesus into the Temple, but the rest remained listening to the **Priests**, who cried more vehemently than ever, "Away with the prophet! He is a false teacher!" But **Nathanael**, seizing the opportunity, thus addressed the remainder of the multitude: "Oh, thou blinded people, wilt thou run after the innovator, and forsake Moses, the prophets, and thy priests? Fearest thou not that the curse which the Law denounces against the apostate will crush thee and thy children? Would'st thou cease to be the chosen people?"

The **Crowd**, shaken by this appeal, responded sullenly, "That would we not. Far be it from us to forsake Moses and his law."

Nathanael pressed his advantage. "Who," he asked, "has to watch over the purity of the law? Is it not the holy Sanhedrin of the people of Israel? To whom will ye listen; to us or to him? To us, or to this man, who has proclaimed himself the expounder of a new law?" Then the **Multitude** cried all together, "We hear you! we follow you!" **Nathanael**: "Down with him then, this man full of deceit and error!" **People**: "Yes, we stand side by side with you! Moses is our Prophet!" and the **Priests** answered, speaking all together, "The God of your fathers will bless you for that."

4. Auftritt.

Händler. Dieser Schimpf bleibe nicht unbestraft! Kommet, eilet zur Rache!

Dathan. Er soll seine Verwegenheit teuer büßen.

Händler. Rache! Rache!

Priester und Pharisäer. Ha! Rache — hallt es durch die Straßen heran.

Booz. Geld, Öl, Salz, Tauben — alles muß er vergüten!

Händler. Wo ist er? Er soll unsere Rache fühlen.

Josue. Er hat sich entfernt.

Abrion. Wir wollen ihm nach!

Händler. Er soll unserem Zorne nicht entgehen!

Nathanael. Bleibet, Freunde! Der Anhang dieses Menschen ist noch zu groß. Es könnte ein gefährlicher Kampf entstehen, dem die blutdürstigen Römer mit ihren Schwertern ein Ende machen würden. Vertrauet uns! Überlasset euch unserer Führung! So wird dem Frevler gewiß die verdiente Strafe werden.

Priester und Pharisäer. Mit uns, für uns, das ist euer Heil!

Sadok. Sein Sturz ist nahe.

Alle. Nahe unser Sieg.

Händler und Volk. Mit euch, für euch wollen wir ihn erkämpfen helfen.

Nathanael. Wir gehen jetzt hin, den ganzen hohen Rat von den heutigen Vorfällen in Kenntnis zu setzen.

Händler. Wir gehen mit euch; wir wollen Genugtuung!

Nathanael. Kommet nach einer Stunde in den Vorhof des Hohenpriesters. Ich werde im Rate eure Beschwerde vortragen und kräftigst befürworten. Zu rechter Stunde werde ich euch rufen.

Händler und Volk. Moses ist unser Prophet — unser Gesetzgeber. Fort mit jedem andern! — Für Moses Lehre gehen wir in den Tod. — Gepriesen seien unsere Väter! — Gepriesen unserer Väter Gott!

At this moment loud and angry voices were heard approaching down the narrow street that leads to the house of Annas the high priest. The priests and Pharisees listened eagerly. As they caught the word "Revenge," they turned to each other with exultant looks. Meanwhile *Dathan*, a merchant, the chief of the *Traders* who had been driven from the Temple, was seen to be leading on his fellow merchants, who were lifting up their hands and weeping as they recounted their losses. They shouted confusedly as they came, "This insult must be punished! Revenge! Revenge!! He shall pay dearly for his insolence. Money, oil, salt, doves—he must pay for all. Where is he, that he may experience our vengeance?" The **Priests** replied, "He has conveyed himself away." Then, cried the **Traders**, "We will pursue him." But **Nathanael**, seeing what advantage might result from the discontent of the merchants, arrested their pursuit. "Stay, friends," said he; "the faction that follows this man is at present too large. If ye attacked them, it might cause a dangerous fight, which the Roman sword would finish. Trust to us. He shall not escape punishment." And the **Priests** who stood around Nathanael cried, "With us and for us, that is your salvation!" Then **Dathan** and his friends exclaimed triumphantly, "Our victory is near." **Nathanael**, assured of the control of the multitude, continued, "We are now going to inform the Council of the Sanhedrin of to-day's events." The **Traders** impatiently exclaimed, "We will go with you. We must have satisfaction!" But **Nathanael** dissuaded them, saying, "Come in an hour's time to the forecourt of the high priest. I will plead your cause in the Council, and bring forward your complaint." And as Nathanael and the priests and the Pharisees went out, the **Traders** and the **People** cheered them, crying aloud, "Moses is our Prophet—our lawgiver! Down with every other! We are for Moses' law to the death! Praise be to our fathers! praise to our fathers' God!"

II. Vorstellung.

Die Anschläge des Hohen Rates.

Prolog.

Aus der Höhe herauf steigen die Geister all,
Die vom Anfang der Welt trotzig sich aufgelehnt
Und von jeher die Zwietracht
Säeten gegen das Göttliche.

Nicht Gemeinschaft des Bluts, nicht mehr des Schöpfers Bund
Ist noch heilig dem Haß, den jener Geist entfacht,
Zu verkehren der Menschheit
Treue im schrecklichen Bruderkrieg.

Also bäumet sich auf selbst in der Priester Kreis
Gegen Christus den Herrn menschlichen Hochmuts Wahn,
Und sie glauben verblendet
Gott noch heiligen Dienst zu tun.

Seht! Schon füllet sich ihm nahe der Leidenskelch;
Denn der bittere Groll neidischer Schlangenbrut,
Mit dem Geize verschworen,
Brütet Tod und Verderben ihm.

A. Vorbild.

Die Söhne des Patriarchen Jakob beschließen, ihren jüngeren Bruder Joseph aus dem Wege zu räumen. 1. Mos. 37, 18.

Ha! sind sie fort, die schlimmen Bösewichte —
Entlarvt die häßliche Gestalt im vollen Lichte —
Vom Heuchlerantlitz die Tugendmaske gerissen,
Der Bosheit und der Freveltat beflissen.
„Auf! Lasset uns" — so schrei'n sie wild — „auf Rache sinnen,
Den längst entworf'nen Plan beginnen!" —

Eröffne Gottheit uns das Heiligtum! —
Der Heuchler Plan malt uns das graue Altertum.
Wie Jakobs Söhne gegen Joseph sich verschwören,
So werdet ihr von dieser Frevlerbrut
Bald über Jesus Tod und Blut
Voll wilder Rache rufen hören.

ACT II.

PROLOGUE.

Lo see how all the spirits out of Hell rush forth
Rebellious spirits who since this our world began
Against Almighty God
Have ever discord sowed.

No ties of blood, nor sacred Covenant's claim
Is proof against the hate which doth inflame this fiend
To destroy the faith of men
Make brother fight 'gainst brother.

Its baneful presence is even found in priestly circles
Whose arrogant human might strives 'gainst Christ our King
And misguided thus they think
To render service to the Lord.

See! Already the cup of suffering fills for him
For the greedy Serpent brood, with bitterest spite
And eagerness have sworn
His speedy death and ruin.

TABLEAU III.

[The third tableau shows us the children of Jacob in the plain of Dothan conspiring how to kill Joseph, who, in his coat of many colours—in this case plain white with red facings or stripes—is approaching from behind. His brethren are leaning against the well into which they decide to fling their unfortunate victim.]

CHORUS.

Now they are gone -leagued for the deed unnamed:
What the heart hid the mouth has now proclaimed.
Themselves the mask that hid the evil thing
Have torn away—driven by conscience's sting.
"Up!" they wildly cry, "let us vengeance brood—
The long-planned work make good!"

God open unto us the sacred shrine,
The days of old can show us, as a sign,
The evil plan set forth. As Jacob's sons
Conspired 'gainst Joseph, so this viper's brood
Ye will hear raging after Jesus' blood
"Vengeance!" their shriek of fury runs.

Sehet dort, der Träumer kommt,
Er mag fühlen, ob's ihm frommt,
Uns als König zu regieren.
Fort mit diesem Schwärmer, fort!

In der Zisterne dort
Mag er seinen Plan ausführen.
So nach des Gerechten Blut
Dürstet jene Mörderbrut.

Er ist, schrei'n sie, uns entgegen;
Unsere Ehre liegt daran —
Alles ist ihm zugetan —
Wandelt nicht nach unsern Wegen.

Kommet, lasset uns ihn töten!
Niemand kann und will ihn retten.
Lasset uns darauf besteh'n!
Joseph soll zugrunde geh'n.

Gott! vertilge diese Frevler-Rotte,
Die sich wider Dich empört,
Und den Mörderbund zum Spotte
Deines Eingebornen schwört.

Laß auf sie der Allmacht Schrecken fallen,
Deines Zornes Blitze glüh'n,
Nimm Rache an den Bösen allen,
Stürze in den Staub sie hin!

Aber nein! er kam nicht zum Verderben
Von des Vaters Herrlichkeit,
Alle Sünder sollen durch ihn erben
Gnade, Huld und Seligkeit.

Voller Demut beten dann
Deiner Liebe großen Plan,
Gott! wir, Deine Kinder, an.

See! the dreamer comes, they say!
He would—unabashed cry they—
Be the ruler of our clan—
But away with him, away!
Ha! within the old well there,
Let him carry out his plan!

E'en thus, for the righteous blood
Thirsteth now this murderous brood,
He, they clamour, is our foe.
All our honour's now laid low,—
None upon our ways will follow—
After him the people go.

Come, oh! come, and let us slay!
Save him no one can or may
Let us keep our purpose firm
Joseph now must die—away!

God! annihilate this impious band
Who have risen up defying Thee,
And in murderous cov'nant joined the hand
'Gainst Thine only Son in mockery.

Let them crash— the thunders of Thy might,
Let Thy right hand's lightnings glow,
Let Thy terrors on the guilty light,
In the dust to lay them low.

Nay!—not to destroy—whate'er our merit—
Came He from His Father's place,
Sinners through His mercy shall inherit
Mercy, blessedness, and grace.

Worshipping in lowliness
The great purpose of Thy grace,
Thee, O Lord, Thy children bless!

Withdrawn

B. Handlung.

Die Hohenpriester und Schriftlehrer halten Rat, wie sie Jesum in ihre Gewalt bringen können.

1. Auftritt.

Kaiphas. Ehrwürdige Priester! Väter und Lehrer des Volkes! Eine außerordentliche Begebenheit ist der heutigen Beratung außerordentlicher Gegenstand. Vernehmet ihn aus dem Munde unseres weisen ehrwürdigen Bruders!

Nathanael. Ist es erlaubt, weise Väter, das Wort zu führen?

Ezechiel und Josue. Rede, würdiger Priester!

Nathanael. Ihr wundert euch nicht, Väter, daß ihr noch in dieser Abendstunde zur Versammlung berufen worden seid. Denn es ist euch nur zu bekannt und liegt jedem aus euch schwer auf dem Herzen, was wir heute zu unserer Schande mit eigenen Augen ansehen mußten. Ihr habt gesehen den Triumphzug des Galiläers durch die Gassen der heiligen Stadt. — Ihr habt gehört den Hosannaruf der betörten Volksmassen; — ihr habt es vernommen und waret zum Teil selbst Augenzeugen davon, wie der Hochmütige sich die hohepriesterliche Würde angemaßt und sich erfrecht hat, als Herr im Tempel Jehovas zu schalten. Was geht noch ab zum völligen Umsturze aller staatlichen und kirchlichen Ordnung? Noch ein Schritt weiter — und das heilige Gesetz, das Gott uns durch Moses gegeben, ist verdrängt durch die Neuerungen dieses Irrlehrers; die Satzungen unserer Väter sind verachtet, die Fasten und Reinigungen aufgehoben, die Sabbate entweiht, die Priester Gottes ihres Amtes entkleidet, die heiligen Opfer zu Ende. Das steht bevor!

Alle. Wahr! Leider sehr wahr!

Kaiphas. Ja, wohl noch mehr! Durch den Erfolg seiner ehrgeizigen Bestrebungen ermutigt, wird dieser Mensch sich zum Könige Israels aufwerfen; dann wird Zwiespalt im Lande sein und Aufruhr gegen die Römer; und diese

THE SANHEDRIN.

THEN were the high *priests* and the *rulers* and the *elders* gathered together late in the night in the Council of the Sanhedrin. In the highest place sat *Caiaphas*, with his jewelled breast-plate, in robes of white embroidered with gold. A vestment of green and gold covered his shoulders, and on his head he wore a white horned mitre adorned with golden bells, which added to the majesty of his aspect. *Annas*, the aged high priest, sat on his left. *Nathanael*, also on the raised dais, was on the right. Below him sat the *Rabbis*, in blue velvet, while seated around were *Pharisees*, *Scribes*, and *doctors of the law.*

Caiaphas, whose grey hair and beard showed that he was well stricken in years, was still in the full vigour of life. As president of the Sanhedrin, he briefly opened the session.

"Honoured Brothers, Fathers, and Teachers of the People, an extraordinary occurrence is the occasion of the present extraordinary assembly. Listen to it from the mouth of our worthy brother."

Then **Nathanael** arose, and standing on the right hand of Caiaphas, said, "Is it allowed, O fathers, to say a word?" **All** answered, "Yes; speak! speak!" Then said **Nathanael**, "Marvel not, O fathers, that ye should be called together at so late an hour for the transaction of business. It must be only too well known to you what we have with shame been compelled to see to-day with our own eyes. Ye have seen the triumphal progress of the Galilean through the Holy City. Ye have heard the Hosannas of the befooled populace. Ye have perceived how this ambitious man arrogates to himself the office of the high priest. What now lacks for the destruction of all civil and ecclesiastical order? Only a few steps further, and the law of Moses is upset by the innovations of this misleader. The sayings of our forefathers are despised, the fasts and purifications abolished, the sabbath desecrated, the priests of God deprived of their office, and the holy sacrifices are at an end."

As Nathanael concluded, all the fathers of the **Council** exclaimed with one voice, "True -most true." As he had been speaking they had been interchanging notes of appreciative and sympathetic comment. But it was not until Caiaphas spoke that the Sanhedrin was roused to the highest pitch of excitement. **Caiaphas**, who spoke with great fire and fervour, thus addressed the rulers of Israel:—

"And more than all this. Encouraged by the success of his efforts, he will proclaim himself King of Israel (murmurs of alarm and indignation), then the land will be distracted with civil war and revolt, and the Romans will come with their armies and

werden nicht säumen, zu kommen mit Heeresmacht und werden Land und Leute verderben. Wehe den Kindern Israels! Wehe der heiligen Stadt! Wehe dem Tempel des Herrn! Wenn nicht dem Übel ein Damm entgegengesetzt wird, da es noch Zeit ist! Es ist aber die höchste Zeit. Die Verantwortung liegt auf uns, Freunde und Brüder — auf uns, den Wächtern Sions. Heute noch muß ein nachdrücklicher Beschluß gefaßt, und was beschlossen ist, ungesäumt und rücksichtslos durchgeführt werden. Wollt ihr die Hand dazu bieten?

Alle. Wir wollen es! —

Amiel. Es muß dem Treiben des Volksverführers eine Grenze gesetzt werden.

Kaiphas. Sagt unverhohlen eure Meinung, wie das geschehen kann und soll!

Rabbi Archelaus. Ist es mir erlaubt, unumwunden meine Gedanken auszusprechen, so muß ich geradezu erklären, wir selbst tragen die Mitschuld daran, daß es so weit gekommen ist — wir — durch unsere Langmut und Unentschiedenheit. Nur zu gelinde Mittel wurden angewendet gegen das hereinbrechende Verderben. Was haben unsere Disputationen mit ihm geholfen? Was hat es gefruchtet, daß wir ihn durch Fragen in Verlegenheit setzten, daß wir ihm seine Abweichungen von der Lehre der Väter, seine Gesetzes-Übertretungen nachwiesen? Ja, was hat selbst der Bannfluch gewirkt, der ausgesprochen ward über jeden, der ihn als Messias anerkennen würde? Alles war verlorene Mühe! Uns kehrt man den Rücken und alle Welt läuft ihm nach. Das ist die Frucht unserer halben Maßregeln. Soll Ruhe werden vor dem Galiläer, so muß jetzt und ohne Verzug geschehen, was längst hätte geschehen sollen. Wir müssen uns seiner Person versicherrn und ihn in das Gefängnis bringen. Das ist das einzige Mittel, ihn unschädlich zu machen.

Alle. Ja, das muß geschehen! Dem stimmen wir vollkommen bei.

Sadok. Ist er einmal im Kerker, den Blicken der Menge entzogen, — wird das leichtgläubige Volk nicht mehr

bring destruction upon our land and our people. Woe is me for the children of Israel, for the Holy City, and for the Temple of the Lord, if no barrier is opposed to the evil while there is yet time! It is, indeed, high time. We must be the saviours of Israel. To-day must a resolution be passed, and whatever is resolved upon must be carried out without regard to any other consideration. Do we all agree to this?"

And all the **Sanhedrin** as one man cried out, "We do."

Up sprang **Amiel** to emphasize his vote: "A stop must be put to the course of this misleader."

Caiaphas then said, "Give your opinion without reserve as to what should be done."

And then **Rabbi Archelaus** arose and said: "If I may be permitted to declare my opinion unreservedly, I must assert that we ourselves are to blame that things have come to such a pass. Against this onrushing ruin much too mild measures have been employed. Of what avail have been our disputations with him, or what has it profited that we have, by our questionings, put him in a dilemma; that we have pointed out the errors in his teaching, and his violations of the law? Nay, of what use has been even the excommunication pronounced on all who acknowledged him as the Messiah? All this was labour in vain. Men turn their backs on us, and all the world runs after him. To restore peace to Israel, that must be done which ought to have been done long ago—we must arrest him and throw him into prison. That is the only way to put an end to his evil influence."

The suggestion was hailed with enthusiasm, and springing to their feet they cried, "Yea, that must be done!"

Then **Sadok** stood up and said: "Once that he is in prison, the credulous people will no longer be attracted by the fascination of

durch seine einnehmende Gestalt und den Zauber seiner Rede gefesselt, wird es keine Wunder mehr zu begaffen haben, so wird er bald vergessen sein und wir werden wieder freier atmen können.

Salomo. Im Dunkel des Gefängnisses mag er dann sein Licht leuchten lassen, da den leeren Wänden sich als den gottgesandten Messias ankünden und in Schmachreden gegen die Priesterschaft sich ergehen.

Oziel. Lange genug hat er das Volk irregeführt und es von den vorgesetzten Vätern abwendig zu machen gesucht, lange genug den Aussprüchen unserer berühmtesten Lehrer Hohn gesprochen, die frommen Gebräuche als unnütze Äußerlichkeiten bezeichnet, die strenge Tugend des heiligen Ordens der Pharisäer als Scheinheiligkeit gebrandmarkt. Er büße in Banden seine Mißachtung gegen das göttliche Lehr- und Priesteramt!

Ptolomäus. Das wird den gehörigen Eindruck auf seine Anhänger machen und ihre Schwärmerei für ihn abkühlen, wenn Er, der ihnen die Freiheit verheißen, nun selbst in Banden liegt.

Annas. Jetzt, ehrwürdige Priester und Lehrer, senkt sich wieder ein Strahl des Trostes und der Freude in mein Herz, da ich eure einstimmige Entschlossenheit sehe. Ach! Ein unaussprechlicher Kummer lastete auf meiner Seele bei dem Anblicke von den reißenden Fortschritten der Irrlehren dieses Galiläers. Sollte denn ich unglücklicher Greis nur darum so lange gelebt haben, um selbst noch den Untergang des heiligen Gesetzes zu schauen? Doch nun will ich nicht verzagen! Der Gott unserer Väter lebt noch und ist mit uns! Wenn ihr, Väter des Volkes, euch ermannt, kräftig einzuschreiten, fest und treu zusammenstehet, das vorgesetzte Ziel standhaft verfolget, so ist Rettung nahe. Fasset den Mut, Retter Israels zu sein! Unsterblicher Ruhm wird euch zum Lohne werden.

Alle. Wird sind eines Sinnes. —

Gerson. Der Glaube unserer Väter soll nicht untergehen!

Oziel. Israel muß gerettet werden!

his manner or the charm of his discourse. When they have no more miracles to gape at, he will soon be forgotten and we will once more be able to breathe freely."

And **Salomo** exulted as he added: "In the darkness of his dungeon let him make his light shine and proclaim his Messiahship to the walls of his gaol."

Then it was the turn of the *Pharisees*. **Oziel** said: "He has been allowed long enough to lead the people astray and to denounce as hypocrisy the strict virtue of the Holy Order of the Pharisees. Let him suffer for his contempt in fetters."

Ptolomey added, complacently: "The enthusiasm of his hangers-on will soon cool down when he who promised them freedom is himself in chains."

By this time it was evident all the Council was of one mind. Then **Annas**, the venerable high priest, arose and addressed the Sanhedrin with much emotion.

"Now, venerable priests, a ray of confidence and joy penetrates to my breast when I see your unanimous resolution. Alas! an unspeakable grief has weighed down my soul at the sight of the onward progress of the false teachings of this Galilean. It seemed as if I had lived to old age but in order to have the misfortune of seeing the downfall of our Holy Law. But now I will not despair. The God of our fathers still lives, and he is with us. If ye have the courage to act boldly, and to stand firmly and faithfully together, there is safety at hand. Take courage, steadfastly pursue the aim in view, and be the deliverers of Israel, and undying fame will be your reward."

With one accord **all** answered and said: "We are all of one mind;" while the **Priests** added, shouting eagerly, "The faith of our Fathers shall not perish." "Israel must be saved."

Kaiphas. Ehre eurem einmütigen Entschlusse, würdige Brüder! Nun aber steht mir bei mit eurem weisen Rate, wie wir den Verführer am sichersten in unsere Gewalt bekommen können.

Rabinth. Jetzt ihn zu fangen, während der Festzeit, wird ein gefährliches Wagstück sein. Wer wird sich getrauen, ihn hinwegzunehmen im Tempel oder auf offener Straße, da er überall von einer Schar für ihn begeisterter Menschen umgeben ist, und in diesem Zeitpunkte, da in Tausenden die Schwärmerei den höchsten Grad erreicht hat? So könnten wir leicht selbst den Volksaufruhr veranlassen, den wir verhindern wollen.

Ezechiel. Und doch muß es jetzt geschehen. Die Sache leidet keinen Aufschub. Wollen wir stille sitzen und zuwarten bis nach dem Feste? Wie aber, wenn während der Festtage ein Auflauf erfolgte und er uns zuvorkäme? Da könnte wohl geschehen, daß nach dem Feste wir den Platz einnehmen, den wir ihm bestimmt hätten.

Salomo und Saras. Keine Zögerung! Keinen Aufschub!

Josue. Mit offener Gewalt dürfen wir jetzt allerdings nicht zugreifen. Aber wir müssen sehen, daß wir uns mit List und in der Stille seiner bemächtigen. Es ließe sich ja auskundschaften, wo er gewöhnlich die Nächte zubringt. Da könnte er von den Unsrigen überfallen und ohne Aufsehen in festen Gewahrsam abgeführt werden, wo ihm das Tageslicht nimmermehr aufginge.

Nathanael. Den Fuchs in seiner Höhle auszuspüren, dazu würden sich bald Leute finden lassen, wenn es dem hohen Rate gefällt, einen ansehnlichen Preis dafür auszusetzen.

Kaiphas. Wenn ihr, versammelte Väter, es gutheißt, so will ich im Namen des hohen Rates einen Befehl ausgehen lassen, daß jeder, der seinen nächtlichen Aufenthalt weiß, denselben angebe, und dem Angeber soll eine Belohnung zugesichert werden.

Alle. Wir sind ganz damit einverstanden.

Nathanael. Als Kundschafter könnten uns ohne Zweifel jene Männer die vortrefflichsten Dienste leisten, die der

Then **Caiaphas** began, "All honour to your unanimous resolution, worthy brethren, but now let me have the benefit of your wise counsels how we can most safely bring this deceiver into our power." "It might be dangerous," remarked **Rabinth**, "to seize him now at the time of the Feast. In the streets or in the Temple he is everywhere surrounded by a mob of infatuated followers. It could easily lead to an uproar."

Then all the **Priests** cried out together with a loud voice, as if impatient that one should speak at a time. **Ezekiel** shouted: "But something must be done at once. The matter brooks no delay. Perhaps, at the Feast, he might raise a commotion, and then it might come to pass that we should be consigned to the place which we have destined for him."

"No delay!" cried some other **priests**, "no delay!"

Then another *Pharisee* **Josue** stood up and said, "We cannot now seize him openly by force. We must carry out our scheme cunningly and in secret. Let us find out where he usually spends the night, then we could fall upon him unobserved, take him into custody and throw him into a dungeon where never again would he see the light of day."

Nathanael sprang to his feet, for the auspicious moment had come—the furious merchants from the Temple were without in the courtyard. "To track the fox to his lair will not be difficult. We could then soon find some one to help, if it should please the High Council to offer a large reward."

Caiaphas at once put the resolution to the Sanhedrin. Rising from his seat he said, "If ye, assembled fathers, agree, then, in the name of the High Council, I will issue notice that whoever knows of his nightly resort, and will inform us of the same, will be rewarded for his pains."

With one voice the rulers and chief priests and scribes cried out, rising from their seats, "We are all agreed!"

Then said **Nathanael**, "Without doubt we could secure the services, as informers, of those men whom the Galilean to-day has

Galiläer heute vor allem Volke schwer gekränkt hat, da er sie mit einer Geißel aus dem Tempel vertrieb. Sie waren von jeher eifrige Anhänger des Gesetzes. Und jetzt dürsten sie nach Rache gegen den, der einen so unerhörten Eingriff in ihre Privilegien gemacht und sie so schmählich behandelt hat.

Annas. Wo sind sie zu treffen? Es wäre sehr erwünscht, da3 wir mit ihnen Abrede nehmen könnten.

Nathanael. Sie befinden sich bereits im Vorhause. Da sie mir sogleich nach jenem Vorfalle erklärten, daß sie über die erlittene Unbill bei dem hohen Rate Beschwerde führen wollten, versprach ich ihnen, der Vertreter ihrer gerechten Sache vor dem heiligen Synedrium zu sein.

Kaiphas. Würdiger Priester! Verkünde ihnen, daß der hohe Rat geneigt sei, ihre Beschwerde zu vernehmen, und führe sie ein!

Nathanael. Es wird ihnen zur Freude und uns zum Nutzen sein!

2. Auftritt.

Kaiphas. Noch hat also unserer Väter Gott seine Hand nicht ganz von uns abgezogen! Noch wacht Moses über uns! Wenn es uns gelingt, einen Kern von Männern aus dem Volke um uns zu sammeln, die fest und entschieden zu uns stehen, so ist mir nicht mehr bange. Freunde und Brüder! Laßt uns guten Mutes sein! Unsere Väter sehen auf uns herab aus Abrahams Schoß!

Ezechiel und Josue. Gott segne unsere Hohenpriester!

3. Auftritt.

Nathanael. Hoherpriester und alle erwählte Lehrer! Diese Männer, würdig unseres Segens, erscheinen vor dieser Versammlung, um Klage zu führen gegen den bekannten Jesus von Nazareth, der sie heute im Tempel auf unerhörte Weise beleidigt und zu Schaden gebracht hat.

Dathan. Wir bitten den hohen Rat zu bewirken, daß wir gebührende Genugtuung erhalten.

Ephraim. Der hohe Rat muß unsere gerechte Forderung begünstigen.

injured so deeply in the sight of all the people, driving them with a scourge out of the Temple. From of old they were zealous of the Law, but now they are thirsting for revenge against him who has made so unheard-of an attack upon their privileges."

"But where," asked **Annas**, "are these traders to be found?"

"They are waiting," said **Nathanael**, "in readiness in the outer court. I have promised them to be the advocate of their cause before the holy Sanhedrin, and they await our decision."

"Worthy priest," said **Caiaphas**, "inform them that the High Council is disposed to listen to their grievance, and bring them in."

Nathanael, as he went, said, "This will be a joy to them, and of great use to us."

When Nathanael left the hall, **Caiaphas** addressed the Council with words of cheer: "The God of our fathers has not withdrawn his hand from us. Moses still watches over us. If only we can succeed in gathering around us a nucleus of men out of the people, then I no longer dread the result. Friends and brethren, let us be of good courage, our fathers look down upon us from Abraham's bosom." "God bless our High Priest!" rang through the hall, as **Nathanael**, followed by *Dathan* and the other *traders*, returned to his place. He introduced them thus: "High priests and chosen teachers! These men, worthy of our blessing, appear before this assembly in order to lodge a complaint against the notorious Jesus of Nazareth, who has to-day insulted them in the Temple in an unheard-of fashion and brought them to grief."

Then with one voice the **Traders**, led by Dathan, cried out, "We beseech the Council to procure us satisfaction. The Council ought to support our righteous demands." The **Priests**

Samuel. Ihr sollt Genugtuung erlangen.

Alle Pharisäer. Wir stehen euch dafür.

Kore. Hat nicht der ganze Rat uns erlaubt, alles zum Opfer Nötige öffentlich in den Hallen zum Verkaufe auszustellen?

Sadok. Ja, das haben wir. Wehe dem, der euch in diesem Rechte stört.

Booz. Und der Galiläer hat uns vertrieben, mit einer Geißel vertrieben!

Abrion. Und die Wechseltische hat er umgestoßen und die Taubenbehälter geleert!

Händler. Wir fordern Genugtuung!

Kaiphas. Daß euch Genugtuung werde, will das Gesetz. Euer Verlust soll euch einstweilen aus dem Tempelschatze vergütet werden. Daß aber der Frevler selbst gebührendermaßen gestraft werde, dazu müssen wir euere Mitwirkung in Anspruch nehmen. Was können wir ihm tun, solange er nicht in unserer Gewalt ist?

Esron. Er kommt ja täglich in den Tempel. Da kann er leicht gefangen und weggeführt werden.

Kaiphas. Das geht nicht an. Ihr wisset, daß er eine Menge erhitzter Anhänger hat. So könnte es einen gefährlichen Auflauf geben. Er soll vielmehr im stillen in unseren Gewahrsam gebracht werden.

Booz. Dies könnte am füglichsten zur Nachtzeit geschehen.

Kaiphas. Wenn ihr auskundschaftet, wohin er sich beim nächtlichen Dunkel zurückzieht, so wird er bald ohne Geräusch in unseren Händen sein. Dann werdet ihr nicht nur die Freude haben, ihn für den Schimpf, den er euch angetan, derbe gezüchtigt zu sehen, sondern es soll euch dazu eine ansehnliche Belohnung zu teil werden.

Nathanael. Ja, auch um das heilige Gesetz Moses werdet ihr euch großes Verdienst erwerben, wenn ihr beitraget, daß der Feind des Gesetzes aus dem Wege geschafft werde.

Händler. An uns soll es nicht fehlen.

Ephraim. Wir wollen uns keine Mühe verdrießen lassen, seinen nächtlichen Aufenthalt zu erforschen.

and **Pharisees** responded eagerly, "Ye shall have satisfaction, we will answer for that."

Then ensued the following dialogue between the traders and the Sanhedrin:

Kore. Has not the Council authorised us to display for sale, openly in the Court of the Temple all things needful for the sacrifice?

Sadok. Yes, that has been sanctioned. Woe be to those who disturb you in the exercise of this right!

Booz. And the Galilean has driven us out with a scourge.

Abrion. And the tables of the money-changers has he overturned, and released the doves. We demand satisfaction.

Caiaphas. That ye should have satisfaction the law decrees. Your losses will be made good in the meantime out of the Temple treasury (joy among the traders). But that the offender himself may be duly punished, it is necessary for us to have your help. What can we do, so long as he is not in our power?

Esron. He goes daily to the Temple; there he can easily be arrested and carried off.

Caiaphas. That will not do. Ye know that as he has a multitude of excited followers, such a course might lead to a dangerous uproar. The thing must be done quietly.

Booz. That could be done best at night-time.

Caiaphas. If ye could find out where he retires at night he would soon be without tumult in our hands. Then would ye not only have the delight of seeing him chastised, but also a considerable reward would fall to your lot.

Nathanael. And ye would also have rendered good service to the law of Moses if ye assist in this. Then all the **Traders** cried out together: "You can depend on us, we will spare no trouble." And all the priests and Pharisees congratulated them-

Dathan. Ich kenne einen seiner Anhänger, durch den ich denselben wohl erfahren werde, wenn ich ihm einen entsprechenden Lohn für die Entdeckung zu bieten habe.

Kaiphas. Wen ihr immer auffindet, dem machet alle Versprechungen in unserem Namen; nur säumet keinen Augenblick, daß wir noch vor dem großen Feste unsern Zweck erreichen.

Annas. Und beobachtet tiefes Stillschweigen!

Händler. Wir geloben es euch.

Kaiphas. Wollt ihr aber, liebe Männer, daß das Gefühl der Rache vollkommen befriedigt werde, so gebt euch auch sonst alle Mühe, mit der heiligen Glut, die in euch lodert, noch viele andere zu entzünden!

Ephraim. Wir haben seit jenem Vorfalle jeden Augenblick dazu benützt, und bereits mehrere unserer Verwandten und Freunde auf unsere Seite gebracht.

Moses. Und wir werden nicht ruhen, bis alles Volk wider ihn aufsteht.

Annas. Dadurch werdet ihr euch den hohen Rat zum größten Danke verpflichten.

Kaiphas. Öffentlich sollt ihr dann vor allem Volke geehrt werden, wie ihr von diesem anmaßenden Menschen öffentlich beschimpft worden seid.

Kore. Wir setzen unser Leben daran für Moses Gesetz und das heilige Synedrium!

Kaiphas. Nun denn! Der Gott Abrahams geleite euch und segne alle eure Schritte!

Händler. Es lebe Moses! Es lebe der Hohepriester und das Synedrium!

Kore. Heute noch mag der Galiläer seine Rolle ausgespielt haben.

4. Auftritt.

Kaiphas. Wie vom süßen Schlummer gestärkt, lebe ich wieder auf. Mit solchen Männern läßt sich alles durchführen. Nun wollen wir sehen, wer obsiegen wird. Er — mit seinem Anhange, dem er ohne Unterlaß Liebe

selves that the business was going well. **Dathan**, conspicuous by his apparel, then volunteered a statement. He said, "I know one of his followers, from whom I could easily gain some information if I could offer him a sufficient reward."

Caiaphas at once authorised him, "If thou findest such a one make all necessary promises in our name. Only don't loiter: we must attain our end before the feast."

Annas enjoined the strictest silence, to which with one voice the **Traders** responded "We swear it," and then **Caiaphas** proceeded to urge upon them the need of creating a party on their side among the people. "If, my good fellows, ye really desire fully to glut your longing for revenge, then take care and use every means to kindle in others the same holy zeal which glows in you."

Ephraim answered that they had not waited for his prompting, but had already brought several others over to their side. "We will not rest until the whole populace is roused against him," added **Moses**. Annas and Caiaphas applauded their zeal. "Ye will thereby merit the greatest gratitude from the Council," said **Annas**, and **Caiaphas** chimed in, "Openly will ye then be honoured before all the people as ye have been to-day put to shame before them by this presumptuous man."

"Our life for the law of Moses," then cried **Kore**, "and the holy Sanhedrin." "The God of Abraham guide you," said **Caiaphas**, dismissing them, and they left the hall crying aloud, "Long live Moses, long live the High Priest and the Sanhedrin. Even to-day may the rôle of the Galilean be played out."

Then **Caiaphas** addressed these parting words to the Council. "As though refreshed by sweet slumbers, I live once more. With such men as these we can put everything through. Now we shall see who will triumph—He with his followers to whom

vorpredigt, eine Liebe, die selbst Sünder und Zöllner, ja sogar die Heiden umfassen soll, — oder wir — mit dieser Schar des Hasses und der Rache, die wir gegen ihn lossenden. Auf welcher Seite der Sieg sein werde, kann nicht zweifelhaft sein.

Annas. Diesen Sieg verleihe uns der Gott unserer Väter! Wie wird in meinen alten Tagen die Freude mich verjüngen!

Kaiphas. Laßt uns aufbrechen und getrost der nahenden Siegespalme entgegenharren! Gepriesen seien unsere Väter!

Alle. Gepriesen sei der Gott Abrahams, Isaaks und Jakobs!

III. Vorstellung.

Der Abschied zu Bethania.

Prolog.

Der mit hellem Blicke durchschaut der Zukunft
Schleier, sieht schon nahen das Ungewitter,
Das sich drohend sammelt, ob seinem Haupte
Sich zu entladen.

Weilend noch im Kreise der Seinen, kündet
Er den lieben Freunden das Wort des Scheidens,
Ach, ein Wort, das schmerzlichst der treuen Mutter
Seele verwundet.

Seht, wie tiefbetrübt des Tobias Mutter
Nachblickt noch dem scheidenden Herzenssohne,
Und in Tränenströmen ergießt den Kummer
Zärtlicher Liebe!

So auch weint die Mutter des Gottessohnes
Dem Geliebten nach, der entschlossen hingeht,
Durch der Liebe sühnenden Tod der Menschheit
Sünde zu tilgen.

he is always preaching love, a love which is to include publicans and sinners and even the Gentiles also, or we with this troop inspired by hate and revenge which we are sending against him. There can be no doubt to which side the victory will incline."

"The God of our fathers give us the victory!" said **Annas**; "joy in my old age will renew my youth."

Then said **Caiaphas,** "Let us now break up, looking forward with confidence to the joy of victory. Praised be our fathers." And **all** the assembly with a deep sonorous voice exclaimed, "Praised be the God of Abraham, of Isaac, and of Jacob."

ACT III.

PROLOGUE.

He who clear-eyed looks through the future's mystery,
Sees the lowering tempest which, threatening, gathers,
Sees the clouds approaching, which will o'er His head
Burst with their thunders.

Lingering yet while in the midst of His loved ones,
He hath said to those friends the word of parting—
Word—ah, me!—the soul of His faithful mother
Cruelly wounding.

See how, deeply grieving, Tobias' mother
Gazes after the son of her heart in parting,
And pours forth the sorrow of love so tender
In tears down-streaming.

Thus, too, weeps the Mother of our Redeemer,
Watching her loved One, as He goes unflinching
In His love, to blot out men's sins for ever
With His death ransom.

A. Vorbilder.

1. Der junge Tobias nimmt Abschied von seinen Eltern.
Tob. 5. 32.

Freunde! Welch' ein herber Schmerz
Folterte das Mutterherz,
Als an Raphaelens Hand
Tobias in ein fremdes Land
Auf Befehl des Vaters eilte.

Unter tausend Weh und Ach
Ruft sie dem Geliebten nach:
Komm, o komm! Verweile nicht,
Meiner Seele Trost und Licht!
Bald und glücklich kehre wieder!

Tobias ach! Geliebtester!
Eil zu mir, zu mir zurück.
Tobias, Sohn, bei dir allein
Wird mein Herz zufrieden sein,
Freuen sich der schönsten Freude.

Trostlos jammert sie nun so,
Nimmer ihres Lebens froh,
Bis ein sel'ger Augenblick
An das Mutterherz zurück
Den geliebten Sohn wird führen.

Prolog.

Seht die Braut in Salomons hohem Liede!
Wie sie klagt: „Der Bräutigam ist entschwunden!"
Wie sie ruft und sucht,
Sich nicht Ruhe gönnend, bis sie ihn findet.

Stiller ist der Schmerz in Mariens Seele,
Zwar das Herz durchbohrend gleich einem Schwert,
Doch gemildert auch
Durch des Gottvertrauens fromme Ergebung.

TABLEAU IV.

[The fourth tableau, taken from the Apocrypha, represents the departure of Tobias, who, with his little dog, takes leave of his parents before setting forth with the angel Raphael, who is in undress, with a staff instead of wings. The little dog stands like a stuffed animal, if indeed it is not.]

Friends, what bitter pain and woe
Had a mother's heart to know
When her son by Raphael's hand
Led into a foreign land,
Hastened at his father's hest.

With "Alas!" and "Woe is me!"
Gazing after him, cries she,
"Tarry not, but soon return,
Leave me not in vain to mourn,
Light and comfort of my breast."

"Ah! Tobias! dearest one,
Haste thee back, mine only son,
To my arms! In thee alone
Can my heart forget her moan
And rejoice with fairest joy!"

Comfortless she still mourns on
All joy from her life has gone
Gone until that happy hour
When to her a heavenly power
Brings again her best-loved son.

PROLOGUE.

See the Bride in Solomon's Song, lamenting—
How she weeps and wails for the vanished Bridegroom,
How she calls and seeks
Rest and Peace she knows not till she shall find Him.

Greater is the pain in the heart of Mary,
Piercing through her soul indeed like a sword-thrust,
Even though relieved,
By sweet and submissive trust in the Father.

2. Die liebende Braut beklagt den Verlust ihres Bräutigams.
Hohel. 5. 17.

Wo ist er hin? Wo ist er hin,
Der Schönste aller Schönen?
Mein Auge weinet, ach! um ihn,
Der Liebe heiße Tränen.

Ach, komme doch! ach, komme doch!
Sieh diese Tränen fließen;
Geliebter! wie, du zögerst noch,
Dich an mein Herz zu schließen?

Mein Auge forschet überall
Nach dir auf allen Wegen;
Und mit der Sonne erstem Strahl
Eilt dir mein Herz entgegen.

Geliebter! ach! was fühle ich?
Wie ist mein Herz beklommen!
Geliebte Freundin! tröste dich;
Dein Freund wird wieder kommen.

O harre, Freundin! bald kommt er,
Schmiegt sich an deine Seite;
Dann trübet keine Wolke mehr
Des Wiedersehens Freude.

B. Handlung.

Christus zu Bethania — wird von Maria gesalbt, worüber Judas murrt. — Christus nimmt Abschied von seiner Mutter und von den Freunden zu Bethania.

1. Auftritt.

Christus. Ihr wisset, liebe Jünger, daß nach zwei Tagen Ostern ist. So laßt uns nun unsere letzte Einkehr nehmen bei unsern Freunden zu Bethania und dann hingehen nach Jerusalem, wo in diesen Tagen alles sich erfüllen wird, was durch die Propheten vom Menschensohne geschrieben ist.

Philippus. So ist denn wirklich der glückselige Tag nahe, da du das Reich Israel herstellen wirst?

TABLEAU V.

[The fifth tableau shows us the Bride in the Song of Solomon, who is lamenting the lost and absent Bridegroom. She is gorgeously arrayed in the midst of a bevy of eight companions in the traditional flower-garden; and while it is displayed the chorus sings a lament as ardent in its passion as the original in Canticles. Christ, of course, is prefigured by the absent bridegroom; the lamenting bride, who appeals to the daughters of Jerusalem, is the Church, the Lamb's Bride of the Apocalypse.]

Oh! where is He, the Beautiful
All glorious one above?
My weary eyes they weep for Him
The burning tears of love.

Oh! come to me! Oh! come to me!
Look on these tears that fall!
Beloved, dost Thou linger yet?
Oh! answer when I call.

Mine eyes are searching everywhere
For Thee upon all ways,—
My heart to meet Thee forth doth haste,
With daylight's earliest rays.

Beloved! what is it I feel?
How sinks my heart with pain!
Beloved friend, be comforted!
Thy Friend shall come again.

Oh! wait, dear heart, for soon He comes
To take thee to His side;
And then no cloud shall dim thy joy
Or that reunion hide.

THE LEAVE-TAKING AT BETHANY.

Jesus accompanied by all his disciples, sets out to pay his last visit to Bethany. *Peter*, with his staff in hand, walked with *John* beside the Master. *Judas* was present, with dishevelled locks and haggard look, *James the Elder* and *James the Less*, and *Andrew* and *Thomas*, and the rest of the *disciples*.

Then **Jesus** spoke unto them, and said, "Ye know, dear disciples, that after two days is the feast of the Passover. So now let us make one last visit to our friends in Bethany, and then go to Jerusalem, where in these days all will be fulfilled which has been written by the prophets concerning the Son of Man."

The disciples understood not his saying, and after some questioning among themselves **Philip** ventured to address Jesus, saying unto him, "Has the day then really come at last when

Christus. Da wird der Menschensohn den Heiden überliefert, verspottet und verspieen werden, und sie werden ihn kreuzigen; er aber wird am dritten Tage wieder auferstehen!

Johannes. Meister! Welch dunkles, schauervolles Wort sprichst du zu uns! Wie ist es zu verstehen? Erkläre es uns!

Christus. Die Stunde ist gekommen, daß der Menschensohn verherrlicht werde! Wahrlich, wahrlich sage ich euch: wenn das Weizenkörnlein nicht in die Erde fällt und stirbt, so bleibt es allein; wenn es aber stirbt, so bringt es viele Frucht. Jetzt ergeht das Gericht über die Welt; jetzt wird der Fürst dieser Welt hinausgestoßen. Und ich, wenn ich von der Erde erhöht sein werde, werde alles an mich ziehen.

Thaddäus. Was meint er wohl mit dieser Rede?

Simon. Warum vergleichet er sich mit dem Weizenkörnlein?

Andreas. Herr! Du redest zugleich von Erniedrigung und Verherrlichung, von Sterben und Wiederleben, von Schmach und Sieg. Ich weiß das in meinen Gedanken nicht zu vereinigen.

Christus. Was euch dunkel ist wie die Nacht, wird euch hell werden wie der Tag. Ich habe es euch gesagt, damit ihr nicht verzaget, was immer auch kommen mag. Glaubet und hoffet! Ist die Trübsal vorbeigezogen, dann werdet ihr sehen und verstehen.

Thomas. Meister! Das geht mir nicht ein, was du vom Leiden und vom Sterben sagst. Haben wir nicht von den Propheten gehört, daß der Messias ewig bleibe? Du, der du die Toten erweckest, wirst nicht sterben! Und was können deine Feinde dir tun? Ein Wort von dir zermalmt alle.

Christus! Thomas! bete die Ratschlüsse Gottes an, die du nicht ergründest. Noch eine kurze Zeit ist das Licht bei euch. Wandelt, solange ihr das Licht habet, damit euch die Finsternis nicht überfalle.

Alle. Herr, bleibe bei uns! Ohne dich sind wir wie Schafe ohne Hirten.

thou wilt restore the kingdom to Israel?" **Jesus** looked upon Philip with tender compassion, and said unto him, "Then shall the Son of Man be delivered up to the Gentiles, and shall be mocked and spat upon, and they will crucify him; but on the third day he will rise again." Then said **John**, in a voice that trembled with emotion, as the other disciples gazed at each other in horror, "Dear Master, what dark and terrible words thou speakest. What are we to understand by them? Make it clear unto us."

Then **Jesus** answered and said unto him, "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. Now is the judgment of the world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

Then were the breasts of the disciples troubled, for they could not understand what these things meant. **Thaddeus** said to Simon, "What does he mean by this speech?"

Simon replied with a puzzled air, "Why does he compare himself to a grain of corn?"

Then said **Andrew** unto him, "Lord, thou speakest at once of shame and of victory. I know not how to reconcile those ideas in my mind."

Jesus said, "That which is now dark to you as the night will be as clear as the day. I have told you before, that ye may not lose courage whatever may happen. Believe and hope. When the tribulation is past, then ye will see and understand."

Thomas answered and said unto him, "What I cannot understand is that thou shouldst speak of suffering and of death. Have we not heard from the prophets that the Messiah shall live for ever? Thou who can'st raise the dead can'st not die. What can thine enemies do unto thee? One single word from thee would annihilate them all."

Jesus said unto him, "Thomas, reverence the secret counsels of God which thou canst not fathom."

Then, turning to the others, he said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you." To which the **Disciples** replied: "Lord, abide with us. Without thee we are like sheep without a shepherd."

2. Auftritt.

Simon. Bester Lehrer! sei mir gegrüßt! Welche Freude, daß du meine Einladung nicht verschmähtest und mein Haus mit deiner Einkehr beglückest! Meine Freunde! seid mir alle gegrüßt!

Christus. Simon! Zum letztenmale nehme ich mit den Meinigen deine Gastfreundschaft in Anspruch.

Simon. O mein Herr! Rede nicht so! Noch oft soll dir das stille Bethania eine kurze Rast unter den Mühen des Lebens gewähren.

Christus. Sieh da, unser Freund Lazarus!

Lazarus. Herr! Überwinder des Todes! Lebensspender! Dich sehe ich wieder! Die Stimme höre ich, die mich aus dem Grabe gerufen!

Magdalena. Rabbi!

Martha. Rabbi sei gegrüßt!

Christus. Gottes Segen über euch!

Martha. Wirst du, Herr, des Glückes mich würdigen, dich bedienen zu dürfen?

Magdalena. Wirst du auch von mir ein Zeichen der Liebe und Dankbarkeit nicht verschmähen?

Christus. Tut, gute Seelen, was ihr zu tun vorhabt!

Simon. Bester Lehrer! Säume nicht länger, unter mein Dach einzugehen und dich samt den Deinigen mit Speise und Trank zu erquicken. Kommt auch ihr, liebe Freunde!

3. Auftritt.

Christus. Der Friede sei diesem Hause!

Jünger. Und allen, die darin wohnen.

Simon. Herr! Es ist alles bereitet. Setze dich nun zu Tische und erlaube es auch deinen Jüngern.

Christus. So laßt uns denn, liebe Jünger, mit Dank die Gaben genießen, die der Vater vom Himmel uns durch Simon, seinen Diener, gewährt! Ach! Jerusalem! Möchte dir meine Ankunft so lieb sein, wie sie es diesen meinen Freunden ist! Aber du bist mit Blindheit geschlagen!

By this time they had approached near the village of Bethany, and there met them one *Simon*, after whom there came *Lazarus*, who was raised from the dead, with *Martha*, his sister, and *Mary Magdalene*, the latter tall, dark, with long black hair, in dark blue dress with a yellow mantle.

Simon pressed forward; he was an old man, and he hastened to meet Jesus. "Welcome, best of teachers. O what joy that thou shouldst honour my house with thy entrance. Dear friends, be also welcome," he exclaimed; but he was startled to hear the reply, "Simon, for the last time I, with my disciples, lay claim to thy hospitality."

Simon replied in grief, "Say not so, Lord. Often still shall Bethany afford thee a brief repose."

By this time Lazarus drew near: he was of less than middle stature, and silent, as if his sojourn in the other world left him little to speak of in this. "See," said **Jesus**, "there is our friend Lazarus." "My Lord," cried **Lazarus**, embracing him, "the Vanquisher of Death, Lifegiver and Lord, I see thee once again, and hear the voice that called me from the grave."

Then hastened the **Magdalen** to his side, and, kneeling down, "Rabbi," she exclaimed; **Martha** also said, "Welcome, Rabbi."

Then **Jesus** blessed them, saying, "God's blessing be upon you!"

Then **Martha** asked, "Wilt thou, Lord, grant me the happiness of serving thee?" while the **Magdalen** timidly inquired, "Wilt thou not despise a token of love and gratitude from me?"

And **Jesus** replied with tenderness, "Do, good souls, that which ye purpose to do."

Then said **Simon**, "Best of masters, come under my roof, and refresh thyself and thy disciples."

So **Jesus** entered into Simon's house, exclaiming, "Peace be upon this house:" to which the **disciples** added, speaking together, "And to all that dwell therein." Then said **Simon**, "Lord, all is ready, set thee down at table and bid thy disciples sit down also."

Then **Jesus** sat down to meat, saying, "Let us now, beloved disciples, enjoy with thanks the gifts which our Father in heaven bestows upon us through Simon his servant. O Jerusalem, would that my coming were as dear to thee as it is to these my friends! But thou art stricken with blindness."

Lazarus. Ja, bester Meister! Die Pharisäer und Schriftgelehrten warten begierig, ob du auf den großen Festtag nach Jerusalem kommen werdest und lauern auf deinen Untergang.

Simon. O, so stelle dich hier sicher gegen ihre Anschläge!

Petrus. Herr! Hier ist gut sein. Bleibe in der stillen Verborgenheit dieses Hauses, liebevoll bedient von deinen Getreuen, bis der Sturm vertobt hat, der sich gegen dich erheben will.

Christus. Bleibe von mir, Versucher! Du hast keinen Sinn für das, was Gottes ist, sondern für das, was des Menschen ist. Darf der Schnitter im Schatten ruhen, während die reife Ernte winkt? Der Menschensohn ist nicht gekommen, daß er sich bedienen lasse, sondern daß er diene und sein Leben hingebe als Lösegeld für viele.

Judas. Aber Meister, wenn du dein Leben hingibst, was wird dann aus uns werden?

Alle Jünger. Ach! Alle unsere Hoffnungen sind dann vernichtet.

Christus. Beruhiget euch! — Ich habe Macht, mein Leben hinzugeben, und ich habe Macht, es wieder zu nehmen. Diesen Auftrag habe ich von meinem Vater erhalten.

Magdalena. (mit dem Salbengefäß hereinkommend). Rabbi!

Christus. Maria!

Thomas. Welch köstlicher Geruch!

Matthäus. Das ist kostbares, echtes Nardenöl.

Thaddäus. Eine solche Ehre ist unserm Meister noch nie widerfahren.

Judas. Wozu so ein Aufwand? Man hätte das Geld hierfür besser verwenden können.

Thomas. Mich dünkt es fast auch so.

Christus. Was redet ihr unter einander? Warum tadelt ihr, was nur aus dankbarer Liebe geschah?

Judas. Eine so teure kostbare Salbe auszugießen — welche Verschwendung!

"Yes, Lord," remarked **Lazarus**; "O best of masters, dangers threaten there. The Pharisees stand anxiously awaiting to see whether thou wilt come up to the Passover. They are eagerly conspiring for thy destruction." **Simon** said, "Stay here, Lord; here thou art safe."

Then **Peter** interposed with an entreaty, "Lord, it is good to be here. Remain here, in the seclusion of this house, served by faithful love, till the gathering storm be passed."

But **Jesus** rebuked him sternly, saying, "Get thee behind me, tempter. Thou savourest not of the things that are of God, but those that be of men. Can the reaper tarry in the shade while the ripe harvest awaits him? The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Then the dark-browed **Judas** spoke, uttering this time the thought of all. "But, Master, what will become of us if thou givest up thy life?"

A chorus of approval burst from all the **disciples**, "Ah, all our hopes would then be destroyed."

"Trouble not yourselves," said **Jesus**, "I have power to lay down my life and I have power to take it again. This commandment have I received of my Father."

And lo, while they were yet speaking, **Mary Magdalene** silently approached Jesus, carrying in her hand a bottle of ointment of spikenard, very precious, which she poured over his head as she murmured but one word, "Rabbi." And **Jesus** also said but one word, "Mary!" but his tone was full of tenderness and love.

As the perfume of the ointment filled the room, the disciples spoke among themselves. "What an exquisite odour!" said **Thomas**, leaning past the others to look. "It is real oil of spikenard, very costly," said **Bartholomew**. **Thaddeus** added, "Such an honour has never been shown to our Master." But **Judas** could not contain himself. He growled from his distant seat, "To what purpose is this waste? The money might have been much better expended." "Yes," said **Thomas**, "I almost think so too."

Then the **Magdalen**, heedless of the murmurs of the disciples, knelt down and anointed Jesus' feet and wiped them with her long black tresses. **Jesus**, after a little while, noticing the muttering down the table, asked, "What are ye saying to each other? Why do ye condemn that which is done only from grateful love?" The Magdalen knelt back, sheltering herself as it were behind her Lord. **Judas** blurted out impetuously his dissatisfaction. "To pour out so much costly ointment, what wasteful extravagance!"

Christus. Freund Juda! Sieh' mich an! Auch an mir, an deinem Meister, Verschwendung?

Judas. Aber, Meister, ich weiß, daß du unnützen Aufwand nicht liebest. Man hätte diese Salbe verkaufen und die Armen unterstützen können.

Christus. Juda, die Hand aufs Herz! Ist es nur das Mitleid für die Armen, was dich so sehr bewegt?

Judas. Wenigst dreihundert Denare hätte man damit gewinnen können. Welcher Verlust also für die Armen und für uns!

Christus. Die Armen habt ihr immer um euch, aber mich habt ihr nicht immer. Lasset sie! Sie hat ein gutes Werk an mir getan. Denn daß sie diese Salbe über meinen Leib ausgoß, das hat sie im voraus zu meinem Begräbnis getan. Fürwahr, ich sage euch: Wo man immer in der ganzen Welt dies Evangelium verkünden wird, da wird man auch zu ihrem Andenken sagen, was sie getan hat. — Laßt uns aufstehen! Dank dir, wohltätiger Mann, für die Bewirtung! Der Vater wird dir's lohnen.

Simon. Sage nichts von Dank, bester Meister! Ich weiß es und werde es ewig nicht vergessen, was ich dir schulde.

Christus. Es ist Zeit, von hinnen zu gehen. Ihr Bewohner dieses gastlichen Hauses, lebet alle wohl! Meine Jünger, folget mir!

Petrus. Herr, wohin du willst, nur nicht nach Jerusalem!

Christus. Ich gehe, wohin mich mein Vater ruft. Petrus! Gefällt es dir hierzubleiben, so bleibe!

Petrus. Mein Herr und Meister! Wo du bleibst, da bleibe ich auch; wo du hingehst, da gehe ich auch hin.

Christus. So komme!

4. Auftritt.

Christus. Bleibet ihr Lieben! Nochmal: Lebet wohl! Liebes, stilles Bethania! Ich werde nie mehr in deinem friedlichen Tale weilen.

"Friend Judas," said **Jesus**, "look at me. Is what is done for me, thy master, waste?"

Judas said, "I know that thou lovest not useless expense; the ointment might have been sold and the poor helped with the money!" Hearing Judas' answer, he half turned away, and looked wearily upwards, folding his hands.

"Judas," said **Jesus**, somewhat sternly, "hand upon thy heart now! Is it only pity for the poor which moves thee so much?"

Judas replied, "At least three hundred pence could have been got for it. What a loss both for the poor and for us."

Then **Jesus** answered and said, "The poor ye have always with you, but me ye have not always."

Then he said, "Let her alone, she has wrought a good work on me, for in that she has poured out the ointment upon me, she has anointed me for my burial. Verily I say unto you, wheresoever this gospel shall be preached through the whole world, there shall also this that she hath done be told for a memorial of her."

He then said to the disciples, "Let us arise,"—and, then turning to Simon his host, he said, "I thank thee, benevolent man, for thy hospitality. The Father will repay it unto thee."

"Say nothing of thanks, Master," said **Simon**; "I know what I owe to thee."

Then **Jesus** arose and said, "It is time to go hence. Farewell, all ye dwellers in this hospitable house. My disciples, follow me."

Peter said unto him, "Lord, wherever thou wilt, only not to Jerusalem."

Jesus answered, "I go where my Father calls me. If it please thee to remain here, Peter, do so." Then **Peter** declared, "Lord, where thou abidest there will I also abide; whither thou goest, there go I also."

Jesus said, "Come, then." The disciples arose, and, clasping their staffs, were ready to depart. Then **Jesus** turned to Mary Magdalene and Martha, and said, "Remain here, beloved! Once more, fare ye well. Dear, peaceful Bethany, never more shall I tarry in thy quiet vale."

Simon. Liebster Meister! So wirst du wirklich auf immer von hier scheiden?

Magdalena. Ach, ich ahne schreckliche Dinge! Freund meiner Seele! Mein Herz, ach, mein Herz läßt dich nicht.

Christus. Stehe auf, Maria! Die Nacht bricht ein, und die winterlichen Stürme brausen heran! Doch! — sei getrost! In der Morgenfrühe, im Frühlingsgarten wirst du mich wiedersehen!

Lazarus. O mein Freund, mein Wohltäter!

Martha. Du Trost und Wonne meines Herzens! Ach! Du gehst — und kommst nimmermehr?

Christus. Der Vater will es. — Ihr Lieben! Wo ich bin, trage ich euch in meinem Herzen; und wo ihr seid, wird mein Segen euch begleiten. Lebet wohl!

5. Auftritt.

Maria. Jesus! Liebster Sohn! Mit Sehnsucht eilte ich dir nach mit meinen Freundinnen, um dich noch einmal zu sehen, ehe du hingehst, ach! —

Christus. Mutter, ich bin auf dem Wege nach Jerusalem.

Maria. Nach Jerusalem! Dort ist der Tempel Jehovas, wohin ich dich einst auf meinen Armen trug, um dich dem Herrn zu opfern.

Christus. Mutter! Jetzt ist die Zeit gekommen, da ich nach dem Willen des Vaters selbst mich opfern soll. Ich bin bereit, das Opfer zu vollbringen, das der Vater von mir fordert.

Maria. Ach! Ich ahne es, was dies für ein Opfer sein wird.

Magdalena. O liebste Mutter! Wie sehr wünschten wir, den besten Meister bei uns zurückzubehalten.

Simon. Aber sein Entschluß ist gefaßt.

Christus. Meine Stunde ist gekommen.

Alle Jünger. So bitte den Vater, daß er diese Stunde vorübergehen lasse.

Alle Frauen. Der Vater wird dich erhören, wie immer.

Simon, sore troubled in spirit as he heard these words, said unto him, "Then thou wilt really depart hence for ever?" **Mary Magdalene** threw herself at his feet, and said, "Alas, I am filled with terrible forebodings. Friend of my soul! My heart—oh! my heart—it will not let thee go."

Jesus said unto her, "Stand up, Mary. The night cometh and the winter storms come blustering on. But be comforted. In the early morning, in the garden of spring, thou shalt see me again."

Lazarus exclaimed, "Oh! my friend, my benefactor!"

"Alas!" cried **Martha,** "comfort and joy of my heart, thou art going; and comest thou back never more?"

Jesus said, "The Father wills it, beloved. Wherever I am, I bear you ever with me in my heart, and wherever ye are, my blessing will follow you. Farewell."

And behold, as they turned to go, there met them *Mary* the mother of Jesus with her companions. Mary had a white mantle round her head, from beneath which her long dark hair hung down. She hastened to her son, crying: "Jesus, dearest son, I hastened after thee with my friends, in eager longing to see thee once more before thou goest, ah—whither?"

Jesus clasped her hands gently and replied, "Mother, I am on the way to Jerusalem."

"To Jerusalem?" said his **mother**. "There is the Temple of Jehovah, whither I once carried thee in my arms to offer to the Lord."

"Mother," said **Jesus,** in solemn sadness, "the hour is come when according to the will of the Father I shall offer myself. I am ready to complete the sacrifice which the Father demands from me."

"Ah," cried **Mary**, with a bitter and piteous cry, "I foresee what kind of a sacrifice that will be." John and Mary Magdalene had joined the mother of Jesus, and the two Maries standing together united their lament. "How much we had wished," said the **Magdalen,** "to keep back the Master and make him remain with us." "It is of no use," said **Simon,** gloomily, "his purpose is fixed."

Then said **Jesus** to his mother, tenderly beholding her, "My hour is come." All the **disciples** cried, "Oh, ask the Father that he should let it pass by." Then all the **women** said, "The

Christus. Meine Seele ist jetzt betrübt; und was soll ich sagen: Vater! rette mich von dieser Stunde? Doch dieser Stunde wegen bin ich ja in die Welt gekommen.

Maria. O Simeon! Simeon! ehrwürdiger Greis! Jetzt wird sich erfüllen, was du mir einst geweissagt hast. Ein Schwert wird deine Seele durchdringen!

Christus. Mutter! Der Wille des Vaters war dir stets heilig.

Maria. Er ist mir's. Ich bin eine Magd des Herrn. Was Er mir auferlegt, will ich still duldend tragen. Aber nur um eines, mein Sohn, um eines bitte ich dich.

Christus. Was begehrst du, meine Mutter?

Maria. Daß ich mit dir in den heißen Kampf der Leiden, ja mit dir in den Tod gehen dürfe!

Johannes. Welche Liebe!

Christus. Du wirst, liebe Mutter, mit mir leiden, wirst meinen Todeskampf mitkämpfen, dann aber auch meinen Sieg mitfeiern. Darum tröste dich!

Maria. O Gott, gib mir Stärke, daß mein Herz nicht breche!

Alle Frauen. Ach, beste Mutter, wir weinen in deinen Tränen.

Maria. So gehe ich denn, liebster Sohn, mit dir nach Jerusalem.

Alle Frauen. Beste Mutter! Wir gehen mit dir.

Christus. Ihr möget später dahin gehen; für jetzt bleibet bei unsern Freunden zu Bethania! Ich empfehle euch, ihr treue Seelen, meine liebe Mutter nebst denen, die sie hieher begleitet haben.

Simon. O so lässest du uns das süßeste Pfand deiner Liebe.

Magdalena. Nach dir ist uns nichts teurer, als deine Mutter.

Lazarus. Wenn auch nur du, bester Meister, hier verbleiben könntest!

Christus. Tröstet euch untereinander! Nach zwei Tagen aber möget ihr gemeinsam den Weg nach Jerusalem antreten, um auf den großen Festtag dort zu sein.

Father has always listened to thee." But **Jesus** said, "Now is my soul troubled, and what shall I say? Father, deliver me from this hour! But for this hour came I into the world."

But **Mary,** hearing him, exclaimed as in a trance, "Oh, venerable Simeon, now will be fulfilled that which thou once prophesied to me, 'A sword shall pierce through thine own soul.'" And as she spoke the Magdalen gently supported her from falling.

Jesus said in terms of gentle reproach, "Mother, the will of the Father was also ever sacred to thee." His word rallied her courage, and she replied, "It is so to me still. I am the handmaid of the Lord. What He requires of me I will bear patiently. But one thing I beg of thee, my son."

"What desirest thou, my mother?"

"That I may go with thee into the fierce conflict of suffering —yea, even unto death!"

"Oh, what love!" exclaimed **John,** who stood tearfully beside the two Maries, wistfully looking for some ray of hope to illuminate the darkness beyond.

Jesus embraced her lovingly. "Dear mother, thou shalt suffer with me, thou shalt fight with me in my death-struggle, but thou shalt also rejoice with me in my victory, therefore be comforted."

"Oh, God," she cried in heartrending accents, "give me strength that my heart may not break!"

"We all weep with thee, thou best of mothers," said the **Holy Women,** adding their tears to those of the Mother of Jesus.

"I go then with thee, my son, to Jerusalem," said **Mary.**

And the **Holy Women** declared they also would go with her.

But **Jesus,** holding her hand, tenderly forbade her: "Later thou mayst go thither, but not now. For the present stay with our friends at Bethany. I commend to you, O faithful souls, my beloved mother, with those who have followed her here."

Eagerly the **Magdalen** accepted the charge.

"After thee," she exclaimed, "there is no one dearer to us than thy mother." And **Simon** said, "Thou leavest with us the sweetest pledge of thy love."

But even at the eleventh hour **Lazarus** interposed one last word of entreaty: "If only thou, O Master, couldst remain!"

Not noticing this, **Jesus** said, "Comfort ye one another. After two days ye may come up together to Jerusalem, to be there on the great day of the feast."

Maria. Wie du willst, mein Sohn.

Frauen. Ach! Wie traurig werden uns, ferne von dir, die Stunden verfließen?

Christus. Mutter! Mutter! Für die zärtliche Liebe und mütterliche Sorgfalt, die du mir in den dreiunddreißig Jahren meines Lebens erwiesen hast, empfange den heißen Dank deines Sohnes! Der Vater ruft mich. Lebe wohl, beste Mutter!

Maria. Mein Sohn! Wo werde ich dich wieder sehen?

Christus. Dort, liebe Mutter, wo sich das Wort der Schrift erfüllt: Er ward wie ein Lamm, das zur Schlachtbank geführt wird und seinen Mund nicht öffnet.

Maria. Ach Gott! — Jesus mein Sohn! — deine Mutter!

Alle Frauen. O beste Mutter!

Alle Jünger. Ach! Welche Trübsal steht uns allen bevor!

Christus. Unterlieget nicht bei dem ersten Kampfe! Haltet euch fest an mich!

Alle Jünger. Ja Meister, fest an dich! Mit dir und für dich!

Alle Frauen und Lazarus. O unser geliebter Lehrer!

Simon. Beglücker meines Hauses! — Komme nun, liebste Mutter, und würdige mich auch du, dasselbe zu betreten.

Magdalena. O wie glücklich schätzen wir uns —

Martha. Die Mutter unsres Herrn bei uns zu haben.

Lazarus. Auch ihr, Geliebte, tretet zu uns! Wir wollen Wehmut und Tränen mit einander teilen.

Alle. Ach möchte doch der teuerste Lehrer wiederkommen!

IV. Vorstellung.

Der letzte Gang nach Jerusalem.

Prolog.

Volk Gottes! Sieh'! Dein Retter ist nahe dir;
Gekommen ist der längst dir Verheißene.
O hör' ihn! folge seiner Führung!
Segen und Leben wird Er dir bringen.

Mary said, "As thou wilt, my son."

But the **Holy Women** said, "How sadly will the hours pass when thou art far from us."

Then **Jesus** spoke to his mother and said, "Mother, mother, for the tender love and motherly care which thou hast shown to me for the three and thirty years of my life, receive the warmest thanks of thy son." And stooping down he kissed her. Then raising his head he said, "The Father calls me. Fare thee well, best of mothers."

Mary asked him, "My son, where shall I see thee again?"

And **Jesus** replied, "There, beloved mother, where the Scripture shall be fulfilled: 'He was led as a lamb to the slaughter, and he opened not his mouth.'"

Mary, sobbing, cried aloud, "Jesus, thy mother, oh. O God, my son!"

Half fainting she was held up by the **Holy Women**, who exclaimed, "O beloved, faithful mother!"

The **Disciples** departing muttered, "We cannot endure it. What will be the end of all this?"

Then burst from their lips the despairing cry, "Alas, what affliction lies before us all?"

But **Jesus** said, "Sink not in the first combat. Hold fast by me."

All the **Disciples** repeated, "Yea, Master, fast by thee."

Lazarus and the women looking back after Christ as he passed out of sight, exclaimed, "Ah, our dear teacher," while **Simon** said, "He brought happiness to my house."

Simon then turned tenderly to Mary, and said, "Come, mother, and condescend to enter in." "One consolation remains to us in tribulation," said **Mary Magdalene**, and **Martha** added, "To have the mother of our Lord with us." Turning to the other women, **Lazarus** said, "And ye, beloved ones, come with us, we will share our woe and tears together."

All then together went into the house, Mary Magdalene supporting the mother of Jesus.

ACT IV.

PROLOGUE.

People of God! behold! thy Saviour is near!
He who was promised thee long ago is come
Oh! hear Him, and follow His guidance!
For blessing and life will He bring to thee.

Doch blind und taub erzeigt sich Jerusalem;
Es stoßt die dargebotene Hand zurück.
D'rum kehrt sich auch von ihm der Höchste,
Läßt es versinken in sein Verderben.

Der Vasthi Stolz verschmähet das Königsmahl;
D'rob schwer erzürnt, verweiset der König sie
Aus seinen Augen, wählt sich eine
Edlere Seele zur Eh'genossin.

So wird die Synagoge verstoßen auch;
Von ihr hinweggenommen, wird Gottes Reich
An and're Völker hingegeben,
Die der Gerechtigkeit Früchte bringen.

A. Vorbild.

König Assuer verstößt die Vasthi und erhebt die Esther.
Esth. 1. 2.

Jerusalem! Jerusalem erwache!
Erkenne, was zum Frieden dir noch werden kann;
Doch zögerst du — so fängt die Zeit der Rache,
Unselige! mit fürchterlichen Schlägen an.

Jerusalem! Jerusalem!
Bekehre dich zu deinem Gott!
Verachte nicht mit Frevelspott
Den Mahnungsruf der Gnade,
Daß nicht, Unselige, über dich
Dereinst in vollen Schalen sich
Des Höchsten Grimm entlade!
Doch ach! — die Propheten-Mörderin —
Sie taumelt fort in ihrem bösen Sinn.
Darum, so spricht der Herr,
Dies Volk will ich nicht mehr.

Seht Vasthi — seht! Die Stolze wird verstoßen!
Ein Bild, was mit der Synagog' der Herr beschlossen.

„Entferne dich von meinem Throne —
Du stolzes Weib, unwert der Krone!"
So spricht Assuerus ganz ergrimmt.

But blind and deaf Jerusalem now appears
Thrusting back the hands held out to her in love.
Therefore the highest too doth turn away
And let her to destruction sink.

Queen Vashti, in her pride, despised the royal feast;—
The king, in his grievous wrath, hath banished her
Out of his presence, and hath chosen
A nobler soul to be his royal mate.

Thus the synagogue is also turned away
And the kingdom of the Lord passing from her
Is given to other greater nations
Who shall bring forth fruits of righteousness.

TABLEAU VI.

[The sixth tableau, which is supposed to typify the doom of Jerusalem for the rejection of the Saviour, presents us with a picture of the Court of Ahasuerus at the moment when Vashti the Queen is falling before the wrath of her Royal consort, who is welcoming Esther to the vacant throne. Vashti's beauty is all exposed to the assembled banqueters, but exposed in shame and disgrace instead of being exhibited as the glory of her lord's harem. Her fate is declared by the chorus to foreshadow that of the Synagogue.]

Jerusalem! Jerusalem! awake!
Know what belongs unto thy peace, ere the day come
When, if thou lingerest, God will vengeance take,
Unhappy one, in fearful strokes of doom.

Jerusalem! Jerusalem!
Oh! turn unto thy God again;
Despise thou not with mockery vain
His mercy's warning call.
Lest on thee, cursed of the Lord,
In fulness measureless outpoured,
The wrath Almighty fall.

But she, alas! she who the prophets slew,
Reels on in her mad course to outrage new:
Therefore, thus saith the Lord,
This people is abhorr'd.

See Vashti—see the haughty one, outcast—
Symbol of what befell the Synagogue at last.

"Depart thou from before my throne,
O haughty woman, of the crown
Unworthy!" spake the king in wrath.

„Dir, schöne Esther, dir sei heute
Zu herrschen an des Königs Seite
Hier dieser Königsthron bestimmt."

„Die Zeit der Gnade ist verflossen;
Dies stolze Volk will ich verstoßen,
So wahr ich lebe!" spricht der Herr.
Ein bess'res Volk wird er sich wählen,
Mit ihm auf ewig sich vermählen,
Wie mit der Esther Assuer.

Jerusalem! Jerusalem!
Ihr Sünder! Höret Gottes Wort:
Wollt ihr noch Gnade finden,
So schafft aus eurem Herzen fort
Den Sauerteig der Sünden.

B. Handlung.

Christus geht mit seinen Jüngern wieder nach Jerusalem, — weint bei dem Anblick der sündigen Stadt, schickt zwei von den Jüngern voraus, das Osterlamm zu bereiten. — Judas faßt den Gedanken, seinen Meister zu verraten.

1. Auftritt.

Johannes. Meister! Sieh, welch' herrliche Aussicht von dieser Stätte auf Jerusalem hin!

Matthäus. Und der majestätische Tempel! Welche Steine! Welches Prachtgebäude!

Christus. Jerusalem! Jerusalem! O, daß du es doch erkennest und zwar an diesem deinem Tage, was dir zum Frieden dient! Aber es ist vor deinen Augen verborgen.

Petrus. Meister? Warum betrübst du dich so sehr?

Christus. Mein Petrus! Das Schicksal dieser unglücklichen Stadt geht mir zu Herzen.

Johannes. Herr! Sage uns, was wird dies für ein Schicksal sein?

Christus. Tage werden kommen, da die Feinde rings um sie Wälle aufwerfen, sie einschließen und von allen Seiten ängstigen werden. Sie werden sie und ihre Kinder, die in ihren Mauern sind, zu Boden schmettern und keinen Stein auf dem andern lassen.

"Thou, Esther, come unto my side,
This throne's for thee, my chosen bride;
Through life our feet shall tread one path."

Even so, the day of grace is past—
"This haughty people is outcast
From me," so doth the Lord declare.
A better nation He will choose
Eternally to be His spouse,
As Ahasuerus Esther fair.

Jerusalem! Jerusalem!
Ye sinners! hearken to God's word
If ye would mercy win,
And put away from out your hearts
The leavened bread of sin.

CHRIST AND HIS DISCIPLES ON THE WAY TO JERUSALEM.

Now as they came nigh unto Jerusalem they looked down upon the whole city which lay before them. Then said **John** unto Jesus, "Master, behold what a splendid view of Jerusalem from this spot!" **Matthew** said, "The majestic Temple, how splendidly it is built!" **Jesus** was troubled in spirit, and after gazing for a moment over the city, clasped his hands in grief and cried, "O Jerusalem, Jerusalem, O that thou hadst known even in this thy day the things which belong unto thy peace! but now they are hidden from thine eyes!" Jesus wept.

His disciples, beholding him weep, were amazed. At last **Peter** ventured to say, "Master, why grievest thou so sorely?" **Jesus** answered, "My Peter, the fate of this unhappy city goes to my heart." Then said **John,** "Lord, tell us, what shall this fate be?" **Jesus** answered and said unto them, "The days shall come when her enemies shall make a trench about her walls, and compass her in on every side, and lay her even with the ground. She and her children within her walls shall be dashed to the earth, and not one stone be left upon another."

Andreas. Warum aber wird diese Stadt ein so trauriges Schicksal haben?

Christus. Weil sie die Zeit ihrer Heimsuchung nicht erkannt hat. Ach! Die Propheten-Mörderin wird selbst den Messias töten.

Alle. Welch' schreckliche Tat!

Jakobus major. Verhüte Gott, daß die Stadt Gottes solchen Fluch auf sich lade.

Johannes. O bester Meister! Um der heiligen Stadt willen, um des Tempels Jehovas willen, bitte ich dich: Geh nicht hin, damit den Bösen die Gelegenheit fehle, das Schrecklichste zu vollbringen.

Petrus. Oder geh hin und offenbare dich ihnen in deiner Herrlichkeit, daß die Guten jubeln und die Bösen zittern.

Alle. Ja, das tue!

Philippus. Schmettere deine Feinde nieder!

Alle. Und richte Gottes Reich auf Erden auf!

Christus. Kinder! was ihr wünscht, wird geschehen zu seiner Zeit. — Aber meine Wege sind mir von meinem Vater vorgezeichnet, und — so spricht der Herr: meine Gedanken sind nicht eure Gedanken, und eure Wege sind nicht meine Wege. — Petrus!

Petrus. Was willst du, Herr?

Christus. Es ist heute der erste Tag der ungesäuerten Brote, an welchem das Gesetz befiehlt, das Ostermahl zu halten. Ihr beide, du und Johannes, gehet voraus und bereitet uns das Osterlamm, daß wir in der Abendstunde es essen können.

Petrus und Johannes. Wo willst du, Herr, daß wir es zurichten?

Christus. Wenn ihr in die Stadt hineinkommt, so wird euch jemand begegnen, der einen Krug mit Wasser trägt. Diesem gehet nach in das Haus, wo er hineingehet, und saget zum Hausvater: der Meister läßt dich fragen: wo ist das Zimmer, da ich mit meinen Jüngern das Osterlamm essen kann? Er wird euch dann einen großen zugerichteten Speisesaal zeigen; da bereitet es zu!

Andrew, giving expression to the general consternation, asked, "Wherefore shall the city have so sad a doom?" **Jesus** said, "Because she hath not known the day of her visitation. Alas! she who hath slain the prophets will kill the Messiah himself." Then spoke all the disciples together, "What a terrible deed!" **James the Elder** said, "God forbid that the city of Jehovah should bring such a curse upon herself." And **John**, with pleading voice, added, "Dearest Master, for the sake of the Holy City and the Temple, I beg of thee go not thither, so that the opportunity may be wanting to those evil men to do the worst." "Or," said **Peter**, "go thither and display thyself in all thy majesty, so that the good may rejoice and the evil tremble." "Yes," cried all the twelve eagerly, "do that." **Philip** said, "Strike down thine enemies!" and **all** added earnestly, "And set up the kingdom of God among men." **Jesus** answered, "Children, that which ye desire shall come to pass in due time, but my ways are appointed to me by my Father, and thus saith the Lord, My thoughts are not as your thoughts, and My ways are not as your ways."

Then, as if to cut short a useless discussion, he said, "Peter!" **Peter** replied, "What wilt thou, Lord?" and **Jesus** continued, "It is now the first day of unleavened bread, in which the law commands that we should eat the Passover; ye, both Peter and John, go forward and prepare the Passover that we may eat it in the evening." **Peter** and **John**, who stood the one on his left and the other on his right, asked, "Where wilt thou, Lord, that we prepare the Passover?" **Jesus** said, "When ye are entered into the city there shall meet you a man bearing a pitcher of water, follow ye him, and wheresoever he shall go in, say ye to the good man of the house, 'The Master saith, Where is the guest-chamber where I may eat the Passover with my disciples?' and he shall show you a large upper chamber, furnished and prepared; there make ready the Passover." "Thy blessing,

Petrus und Johannes. Deinen Segen, bester Meister!
Christus. Gottes Segen sei mit euch!

2. Auftritt.

Christus. Ihr übrigen begleitet mich zum letztenmale in das Haus meines Vaters! Heute geht ihr noch mit mir dahin. Morgen —
Judas. Aber Meister, erlaube mir: Wenn du wirklich uns verlassen wirst, so triff doch zuerst Anstalten für unsere künftige Versorgung! Sieh hier! Dies reicht keinen Tag mehr hin.
Christus. Juda! Sei nicht mehr besorgt, als nötig ist!
Judas. Wie gut läge jetzt der Wert jenes unnütz verschwendeten Öles da drinnen! Dreihundert Denare — wie lange könnten wir ohne Sorge leben?
Christus. Es hat euch nie etwas gemangelt, und glaube mir — es wird euch zu keiner Zeit etwas mangeln.
Judas. Ja, Meister, wenn du nicht mehr bei uns bist, werden sich die guten Freunde bald zurückziehen — und dann —
Christus. Freund Juda! Sieh zu, daß nicht der Versucher dich überfalle!
Alle. Beunruhige doch, Juda, den Meister nicht so sehr!
Judas. Wer sorgt, wenn ich nicht sorge? Bin ich nicht zum Säckelmeister von dem Meister bestellt?
Christus. Das bist du. Aber ich fürchte —
Judas. Auch ich fürchte, daß es hier bald leer sein und leer bleiben wird.
Christus. Juda! Vergiß nicht meiner Warnung! Nun laßt uns weiter gehen! Mich verlangt es, im Hause meines Vaters zu sein.

3. Auftritt.

Judas. Will ich noch nachgehen? Ich habe wenig Lust dazu. Das Benehmen des Meisters ist mir unerklärbar. Seine großen Taten ließen hoffen, er werde das Reich Israel wieder herstellen. Aber es wird immer nichts; er ergreift die Gelegenheiten nicht, die sich ihm darbieten. Und jetzt redet er beständig vom Scheiden und Sterben, und vertröstet uns in geheimnisvollen

O best of masters!" said **Peter**. He and John knelt down on either side of their Lord, **Jesus** placed his right hand on the head of John and his left on the head of Peter, exclaiming, "God's blessing be with you."

Peter and John having departed, **Jesus** said to the others, "Accompany me for the last time to the House of my Father. To-day ye will go with me thither; to-morrow ——" Then **Judas,** who had for some time past stood apart, came forward and said, "But, Master, allow me; if thou wilt really leave us, make some arrangement for our future support. Look here," he added, pointing to the small bag almost empty of coin, which he carried in his girdle, "there is not enough here for one day more." **Jesus** looked upon him, and said, "Judas, do not be more anxious than is needful." But **Judas** went on muttering, and looking, not at his Lord, but at the bag, "How well the value of that uselessly wasted ointment would have lain therein! Three hundred pence! How long we could have lived on it without care!" **Jesus** reproved him, saying, "Ye have never lacked anything hitherto and, believe me, that what is necessary will not fail you in time to come." **Judas** said, "But, Master, when thou art no longer with us our good friends will soon draw back, and then ——" **Jesus** said unto him, "Friend Judas, beware lest thou fall into temptation." **The other Disciples** who had listened to this conversation then interrupted, saying all together, "Judas, trouble not the Master so much." **Judas** retorted, "Who will take thought if I do not? Have I not been appointed by the Master to carry the bag?" "Thou hast," said **Jesus,** "but I fear——" "And I also fear," interrupted **Judas,** "that soon it will be empty and remain so." Then **Jesus** went close up to him, and said gravely and gently, "Judas, forget not my warning. Arise, now let us go hence, I desire to be in the House of my Father." Jesus then, followed by his disciples, excepting Judas, passed on to the city.

Judas, being left alone, said to himself—

"Shall I follow him any longer? I do not much care to do so. The Master's conduct to me is very inexplicable. His great deeds allowed us to hope that he would restore again the kingdom to Israel. But he does not seize the opportunities that offer themselves, and now he constantly talks of parting and dying, and puts us off with mysterious words about a

Worten auf eine Zukunft, die mir zu weit und in dunkler Ferne liegt. Ich habe lange gehofft und geharrt. Nun bin ich des Hoffens und Harrens müde. — Ich sehe wohl: es steht bei ihm nichts in Aussicht, als in fortwährender Armut und Niedrigkeit zu leben und wohl gar, statt der erwarteten Teilnahme an seinem herrlichen Reiche, mit ihm verfolgt und eingekerkert zu werden. — Ich will mich zurückziehen, da es noch Zeit ist. Zum Glück war ich immer klug und vorsichtig, und habe aus dem Gemein-Säckel hie und da eine Kleinigkeit für mich auf die Seite gelegt — für den Fall der Not. Das ist jetzt gut hernehmen, bis ich eine andere Versorgung finde. Aber wie gut — o ich kann nicht ohne Ärger daran denken — wie gut stünden mir erst die dreihundert Denare, welche die Törin für eine nutzlose Ehrbezeigung weggeworfen hat! Hätte sie den Wert der Salbe in unseren Säckel gelegt, so würde jetzt — wenn die Gesellschaft sich auflösen muß, wie es allen Anschein hat — der Säckel mit seinem schönen Inhalte in meinen Händen bleiben. Dann wäre ich geborgen auf lange Zeit! So aber muß ich auf Mittel sinnen, wo und wie ich einen Erwerb finden möge.

4. Auftritt.

Dathan. Judas! — — Die Lage ist günstig. Er ist allein. — Wer weiß, vielleicht läuft mir hier die Gelegenheit in die Hände. — Er scheint in großer Verwirrung; — diese muß ich benutzen und alles aufbieten, um ihn zu gewinnen. Eine außerordentliche Belohnung ist ja darauf gesetzt. — Freund Judas!

Judas. Was gibt es hier? Wer bist du?

Dathan. Dein Freund! — Ist dir etwas Trauriges widerfahren? Dein tiefes Nachdenken scheint so etwas zu verraten.

Judas. Sage! Wer bist du?

Dathan. Dein Freund, dein Bruder!

Judas. Du? Mein Freund, mein Bruder?

future which lies too far off in the dim distance for me. I am tired of hoping and waiting. I can see very well, that with him there is no prospect of anything but continued poverty and humiliation,—and instead of the sharing, as we expected, in his glorious kingdom, we shall perhaps be persecuted and thrown into prison with him. I will draw back, whilst there is yet time. It is a good thing that I was always prudent and cautious, and have now and then laid aside a trifle out of the bag, in case of need. How useful I should find those 300 pence now, which that foolish woman threw away on a useless mark of respect. If, as seems likely, the society is about to dissolve, they would have remained in my hands—then I should have been safe for a long while to come. As it is, I must consider the question, where and how I can find subsistence."

As he stood alone under the trees, perplexed and troubled, **Dathan** appeared in the background, and spying Judas, said to himself, "The occasion is favourable. He is alone and seems much perplexed. I must try everything in order to secure him. A great reward depends upon it." Then stepping forward he laid his hand upon the shoulder of Judas, exclaiming, "Friend Judas!" Judas started as if a serpent had stung him, and striking his head with his hand cried, "Who calls?" "A friend," said **Dathan**; "has anything sad happened to thee? Thou art so absorbed in thought." **Judas**, staring wildly, asked, "Who art thou?" "Thy friend, thy brother," said **Dathan. Judas,** starting backward, exclaimed, "Thou my friend, my brother?"

Dathan. Wenigstens wünsche ich, es zu werden. Wie steht es mit dem Meister? Auch ich möchte gerne in seine Gesellschaft kommen.

Judas. Du in seine Gesellschaft? — und ich —

Dathan. Hast du ihn etwa gar verlassen? Sieht es nicht mehr gut aus mit ihm? Sage, sage es mir aufrichtig, daß ich mich darnach zu benehmen weiß!

Judas. Wenn du schweigen kannst, will ich dir etwas sagen.

Dathan. Gerne, Freund Judas! Sei versichert!

Judas. Nein, es steht nicht mehr gut. Er sagt es selbst, seine letzte Stunde sei gekommen. Und ich habe mich entschlossen, von ihm zu gehen; denn er bringt uns alle noch ins Verderben. Ich bin Säckelmeister; aber sieh, wie es hier steht.

Dathan. Freund! Dann bleibe ich, wer ich bin.

5. Auftritt.

Judas. Wer sind diese? Was wollen sie? Ich will nicht weiter reden.

Kore. Bleibe, Freund! Es wird dich nicht gereuen.

Judas. Wozu seid ihr hierher gekommen?

Kore. Wir wollen nach Jerusalem zurück, und dir, wenn es dir gefällt, Gesellschaft leisten.

Judas. Wollt ihr vielleicht dem Meister nachgehen?

Abrion. Ist er nach Jerusalem?

Judas. Ja, zum letztenmale, wie er sagt.

Moses. Zum letztenmale? Wird er sich denn gar aus Judenland entfernen?

Judas. Warum fragt ihr so eifrig nach? Wollt ihr vielleicht seine Anhänger werden?

Alle. Warum nicht, wenn sich günstige Aussichten zeigen.

Judas. Ich sehe nichts von glänzenden Aussichten.

Dathan. Erkläre näher, was du vorhin sagtest, daß er euch ins Verderben bringe.

Judas. Er sagt uns immer: Sorget nicht für den morgigen Tag! Wenn ihm heute oder morgen etwas widerfährt, so stehen wir alle bettelarm da. Ist das die Sorgfalt eines Meisters für die Seinigen?

"At least," said **Dathan**, "I wish to be so. How is it with the Master? I also would like to become one of his disciples." **Judas** said, "One of his disciples?—whilst I—" "Why?" said **Dathan**; "hast thou then forsaken him? Are things not well with him? Tell me, that I may know how to act." Then **Judas** said unto him, "Canst thou keep silence?" "Be assured of that," said **Dathan**. "Then," answered **Judas**, "it is no longer going well with him. He says himself his last hour has come." And then **Judas** rapidly ran over the various predictions of disaster which he had heard from the lips of Jesus. "I intend to forsake him, for he will yet bring us all to ruin. See here," said he, producing the almost empty purse, "I am treasurer,—see how it stands with us." "Friend," said **Dathan**, shrugging his shoulders, "I shall remain as I am."

At this moment six of Dathan's *companions* came up. **Judas**, alarmed, asked, "Who are these? I will not say another word." "Stay, friend," said **Kore**, one of the new comers, "thou wilt not regret it." **Judas** said, "Why have ye come here?" "We were going back to Jerusalem, and we will bear thee company if it please thee." **Judas**, suspiciously eyeing them, asked, "Do ye also, perhaps, wish to go after the Master?" Then said **Abrion** another of the Traders, "Has he gone to Jerusalem?" "For the last time," said **Judas**; "so he says." "What?" said **they**, "for the last time? Is he then never going to leave the land of Judæa again?" "Why do ye ask me that so eagerly?" said **Judas**. "Do ye wish to become his followers?" "Why not," said the **Traders** with a laugh, "if the prospects are good." "I can see no brilliant prospects" muttered **Judas**. Turning to him **Dathan** said: "Explain to us, Judas, the meaning of thy words that he would bring you all to ruin." And **Judas** replied: "He tells us always to take no thought for the morrow; but if to-day anything happened, we should all be as poor as beggars. Doth a master care thus for his own?." "Truly,"

Abrion. Da blüht euch freilich keine frohe Zukunft.

Judas. Dabei ließ er erst heute die unsinnigste Verschwendung zu, womit ein törichtes Weib ihn zu ehren gedachte. Als ich darüber meine Bemerkungen machte, trafen mich vorwurfsvolle Blicke und Reden.

Moses. Und du kannst ihm noch gut sein?

Booz. Und willst noch bei ihm verbleiben?

Dathan. Ich dächte, es wäre Zeit, daß du endlich selbst für deine Zukunft sorgtest.

Judas. Das ist eben mein Sinnen und Denken. Aber wo öffnet sich mir sogleich ein Weg zu einem besseren Fortkommen?

Dathan. Da brauchst du nicht lange zu suchen; der schönste Weg zu deinem Glücke liegt vor dir.

Judas. Wo? Wie?

Ephraim. Hast du nichts gehört von dem Ausschreiben des hohen Rates?

Judas. Von welchem?

Moses. Eine schönere Gelegenheit, dein Glück zu machen, findest du dein Lebtag nicht mehr.

Judas. Sagt mir, was hat der hohe Rat ausgeschrieben?

Dathan. Wer den nächtlichen Aufenthalt des Jesus von Nazareth anzeigt, dem soll eine ansehnliche Belohnung zuteil werden.

Kore. Hörst du? Eine ansehnliche Belohnung!

Judas. Eine ansehnliche Belohnung? Das läßt sich hören.

Moses. Und wer kann sie leichter verdienen, als du?

Dathan. Wir sind nahe am Ziele.

Abrion. Sieh, da kommt dir ja das Glück von selbst entgegen.

Ephraim. Bruder, verscherze dein Glück nicht!

Judas. Eine schöne Gelegenheit! Soll ich sie aus den Händen lassen?

Dathan. Und denke nur nicht, Judas, daß es damit zu Ende sein wird. Du erwirbst dir die Gunst des hohen Rates im höchsten Grade. Es wird weiter für dich gesorgt werden. Wer weiß, was noch aus dir wird?

Kore. Freund, sage zu!

said **Abrion**, the out-look is bad." Then **Judas** related once more the story of Mary Magdalene's waste of precious ointment: "And at the same time, this very day, he permitted the most senseless waste, which a foolish woman was guilty of, thinking do him honour; and when I found fault with this, I only met with reproachful words and looks." "And thou canst still care for him after that," said **Moses**, contemptuously, "and art still willing to remain with him? added **Boos**. Thou shouldst take thought for thine own future; it is high time, I should think," said **Dathan**. "So I have been thinking," said **Judas**, "but how can I find a good opening?" Then said **Dathan**, "Thou hast not far to seek, for the fairest opportunity is awaiting thee." "Where? How?" said **Judas**, eagerly. "Hast thou not heard," said the **Traders**, "of the proclamation of the Council? Such a good opportunity of making thy fortune wilt thou never find again thy whole life long." **Judas's** eyes gleamed. "What proclamation?" he asked. **Dathan** answered, "Whosoever gives information as to the nightly resort of Jesus of Nazareth shall receive a large reward." "Dost thou hear," echoed **Kore**, "a large reward." "A large reward!" said **Judas**. "Now who," said **Moses**, "can earn it easier than thou?" **Dathan** muttered to himself, "We have nearly attained our end." **Ephraim** pressed Judas anew, "Brother, don't neglect this good fortune." **Judas** said, hesitatingly, "A fair opportunity. Shall I let it slip?" Then struck in **Dathan**, "The Council will look after thee in the future. Who knows what might not yet come of it for thee!" "Consent, friend! Strike

Händler. Schlag ein, schlag ein!

Judas. Wohlan! Es bleibt dabei.

Dathan. Komm, Juda, wir begleiten dich sogleich zum hohen Rate. Da wird das Weitere verabredet werden.

Händler. Komm, Bruder!

Judas. Für jetzt muß ich dem Meister nacheilen. Ich will zuerst alles auskundschaften, um sicher zu gehen.

Dathan. Nun, so gehen jetzt wir zum hohen Rate und melden dich vorläufig an. Wann und wo aber treffen wir uns einander?

Judas. Nach drei Stunden werde ich mich in der Tempelstraße einfinden. Da erwartet mich.

Dathan. Gut!

Händler. Freund! Bruder! ein Mann —

Judas. Ein Wort!

6. Auftritt.

Judas allein.

Judas. Das Wort ist gegeben! — Es wird mich nicht reuen. — Wäre ich nicht der größte Tor, wenn ich das hübsche Sümmchen, das ich ohne alle Mühe verdienen kann, zurückweisen, wenn ich dem entgegenkommenden Glücke aus dem Wege gehen würde? — Mein Glück ist gemacht. — Ja, es kann nicht fehlen. Ich tue, was ich versprochen, lasse mich aber im voraus bezahlen. Gelingt es dann der Priesterschaft, den Meister gefangen zu setzen, und geht es zu Ende mit ihm — so hab' ich mein Scherflein im Trocknen, und noch dazu werde ich berühmt werden in ganz Judenland als einer, der das Gesetz Moses zu retten mitgeholfen, und habe Anspruch auf weiteren Dank und Lohn. Siegt aber der Meister und offenbart er seine Herrlichkeit — dann — dann — werfe ich mich ihm reumütig zu Füßen; — ich weiß ja, — er ist gut — und ich habe noch nie gesehen, daß er einen Reumütigen von sich gestoßen hätte. Er wird mich wieder aufnehmen; ja ich kann mir dann das Verdienst zuschreiben, daß ich die Sache zur Entscheidung gebracht. — Darum will ich mich auch nicht ganz vom Meister lossagen; ich will die Brücke hinter mir nicht abbrechen, damit ich wieder zurück

the bargain," cried all the **Traders** together. **Judas** hesitated one moment and then clasped Dathan's hand saying, "Well, be it so." "Come, Judas," said **Dathan**, "we will bring thee straightway to the Council." But **Judas** said, "No, I must first go after the Master, and so obtain information in order to make things sure." **Dathan** said, "Well then, we will go to the Council and report in the meantime. But when and where shall we meet?" "In three hours you will find me in the street of the Temple," replied **Judas**. **Dathan** and the **Traders** said: "Good thou art a friend, a brother, a man." Judas then shook hands all round with the traders. "Done!" exclaimed **Judas**, as Dathan and the traders left him.

Judas was now alone. He walked to and fro under the trees and said to himself:—

"My word is given; I shall not repent of it. Would it not be wicked to refuse this money which I can earn without any trouble. Ought I to let this chance go by? My fortune is made. I will do what I promised, but will make them pay me in advance. If, then, the Priests succeed in taking him prisoner,—if his reign is over,—I have assured my own prospects, and will, besides, become famous through all Judæa, as a man who has helped to save the law of Moses, and shall reap praise and glory. But if the Master shall gain the victory and reveals his majesty, then—yes, then—I will cast me down repentant at his feet, for he is good. I have never seen him drive the penitent from him. He will take me back again, and then I shall have the credit of bringing things to a definite issue. Anyhow I will not forsake the Master entirely. I'll take good care to leave a bridge behind, so that, should I be unable to go forward, I can return,

kann, wenn es vorwärts nicht geht. — Ja, so ist es gut ausgedacht. — Juda! Du bist ein kluger Mann! Aber bange ist es mir dennoch, mich jetzt vor dem Meister sehen zu lassen. Ich werde seinen durchdringenden Blick nicht ertragen können. Und meine Gefährten, — ich fürchte, sie werden mir's am Gesichte ansehen, daß ich ein — — — Nein, das will ich nicht sein; ein Verräter will ich nicht sein. — Was tue ich denn als daß ich den Juden anzeige, wo der Meister in bestimmter Stunde zu treffen ist? Das ist noch kein Verrat. Zu einem Verrate gehört mehr. — Doch — weg mit diesen Grillen! Fasse Mut, Juda! Es handelt sich um deine Versorgung.

7. Auftritt.

Stadtgasse mit Brunnen.

Baruch. Heute drängen sich die Geschäfte ungemein. Es wird für dieses Osterfest ein gutes Stück Arbeit geben; das Zuströmen der Leute läßt nicht anderes erwarten. Mein Herr muß auf viele Gäste rechnen, weil er immer so geschäftig im Hause herumläuft.

Johannes. Sieh, ein Jüngling dort am Brunnen.

Baruch. Es muß doch bei diesem Osterfeste etwas Besonderes bevorstehen, da so großes Gewühl in der Stadt herrscht und die Ratsglieder so emsig hin und wieder laufen.

Petrus. Dieser ist es; er trägt den Wasserkrug, wie uns der Meister das Zeichen gegeben hat.

Johannes. So wollen wir ihm folgen.

Baruch. Wollt ihr mit mir, gute Freunde! Seid willkommen!

Johannes. Wir wünschen mit deinem Herrn zu sprechen.

Baruch. Wollt ihr vielleicht das Ostermahl bei uns halten?

Petrus. Ja, der Meister hat uns beauftragt, deinen Herrn darum zu ersuchen.

Baruch. Kommet nur mit mir; es wird meinem Herrn eine Freude sein, euch in sein Haus aufzunehmen. Doch sieh, da ist er selbst. Herr, hier bringe ich Gäste, die gerne bei uns das Osterlamm essen möchten.

This plan is well thought out. Judas, thou art a prudent man! And yet I feel a little afraid to meet the Master, for I shall not be able to bear his keen, searching look, and my comrades will see by my face that I am a —— No! I will not be that! I am no traitor! What am I going to do but let the Jews know where the Master is to be found? That is no betrayal. Betrayal is something more than that. Away with these fancies! Courage, Judas, thy future is at stake!"

Judas, who had started with horror when he first mentioned the word traitor, resolved to play his appointed rôle and departed to find Jesus.

And it came to pass that when Peter and John were still on their way to Jerusalem, **Baruch**, the servant of Mark, came out into the street with a pitcher for water which he went to get filled at the well.

As he went he said to himself, "There is a great deal of business to-day, there will be no lack of work this Passover; from the great crowd of pilgrims, we can expect nothing else. My master must expect many guests, as he is already making so much to-do in the house." When he was drawing the water, *John* and *Peter* came upon him. "See," said **John,** "there is someone at the well." **Baruch** not noticing them went on drawing the water, saying, "There must be something exceptional at this Passover, seeing the way in which the Rulers of the Council hasten about hither and thither." As he lifted the pitcher and turned to go, **Peter** said, "This is he who carries the pitcher of water that our Master gave us for a sign." Then said **John,** "Let us follow him." **Baruch** looked round as he came to the door of his master's house, and seeing the disciples said, "Will ye come in with me, friends? ye are welcome." "We wish," said **John,** "to speak with thy master." "Perhaps," said **Baruch**, "ye desire to celebrate the Passover here?" "Yes," said **Peter,** "the Master desired us to bring this request to thy master." Then said **Baruch,** "Come with me. It will be a joy to my master to take you into his house. There see," he said, as *Mark* came out of the house, "there he is himself.

Markus. Willkommen, ihr Fremdlinge, womit kann ich euch dienen?

Petrus. Unser Meister läßt dir sagen: meine Zeit ist nahe. Wo ist der Speisesaal, wo ich mit meinen Jüngern das Osterlamm essen kann? Bei dir will ich mit meinen Jüngern Ostern halten.

Markus. O der Freude! Ich erkenne euch. Ihr seid Jünger des großen Wundertäters, der mir das Augenlicht wiedergab. Wie habe ich es verdient, daß er unter allen Häusern Jerusalems mein Haus auserwählt, das heilige Mahl darin zu feiern? O ich glücklicher Mann! Gesegnet ist dieses Haus, das er mit seiner Einkehr beglückt. Ich will euch sogleich den Speisesaal weisen.

Petrus und Johannes. Guter Mann, wir folgen dir.

V. Vorstellung.

Das heilige Abendmahl.

Prolog.

Eh' der göttliche Freund hin in sein Leiden geht,
Gibt, von Liebe gedrängt, Er sich den Seinigen
Dar zur Speise der Seelen.
Auf der irdischen Pilgerfahrt.

Sich zu opfern bereit, weiht er ein Opfermahl,
Das Jahrtausende fort bis zu der Zeiten Schluß
Der geretteten Menschheit
Seine Liebe verkünden soll.

Mit des Manna Genuß sättigte wunderbar
In der Wüste der Herr Israels Kinder einst,
Und erfreute die Herzen
Mit den Trauben aus Kanaan.

Doch ein besseres Mahl, wahrhaft vom Himmel her,
Bietet Jesus uns dar. Aus dem Geheimnisse
Seines Leibes und Blutes
Quillt uns Gnade und Seligkeit.

See, master, I bring guests." "Welcome, strangers," said **Mark**, "how can I serve you?" Then said **Peter** unto him, "Our Teacher sent us to say unto thee, 'My time is at hand. I will keep the Passover in thy house with my disciples.'" "Oh, joy!" exclaimed **Mark**, "now I recognise you as the disciples of the miracle-worker who restored to me the light of my eyes. How have I deserved that he should choose my house before all others that are in Jerusalem in which to celebrate the Passover? Oh, fortunate man that I am, that it should be my house which he honours with his presence. Come, dear friends, I will at once show you the guest chamber. Whatever is needful ye have but to command and it will be provided—Come." **Peter** and **John** replied, "Good friend, we follow thee." And they went into the house and found all things as Jesus had said unto them.

ACT V.

PROLOGUE.

Before the Heavenly Friend forth to His Passion goes
He, urged by His sacred love gives up himself
Unto His own to feed their souls
On their pilgrimage here on earth.

Ready to offer Himself, here He doth consecrate
A sacrificial feast that for all time shall last
And proclaim His love for aye
Unto the ransomed race of men.

In the desert of old, the Lord fed wondrously,
With the manna from heaven, Israel's children once,
And with grapes out of Canaan
Made He their failing hearts rejoice.

But a better food, and truly the bread of heaven,
Jesus offers to us. Out of the mystery
Of His Body and Blood
Flow for us grace and salvation.

TABLEAU VII.

[The seventh and eighth tableaux foreshadow the Last Supper. Both are marvellous displays of artistic skill in grouping hundreds of persons in a comparatively small space. The first is the gathering of the manna in the wilderness; the second the return of the spies from the Promised Land with a bunch of grapes so colossal as to cause two strong men to stagger beneath its weight. The whole of the stage is a mosaic of heads and hands. Four hundred persons, including 150 children, are grouped in these two great living pictures, and so motionless are they

A. Vorbilder.

Der Herr gibt dem Volke das Manna und die Weintrauben aus Kanaan. 2. Mos. 16, 4. Mos. 13.

Nun nähert sich die Stunde
Und die Erfüllung hebet an,
Wie längst aus der Propheten Munde
Der Herr der Menschheit kundgetan.
„An diesem Volke", spricht der Herr,
„Hab' ich kein Wohlgefallen mehr.
Ich will nun keine Opfergaben
Aus seinen Händen fürder haben.
Ich stifte mir ein neues Mahl,"
Dies spricht der Herr: — „und überall
Soll auf dem ganzen Erdenrunde
Ein Opfer sein in diesem Bunde."

Das Wunder in der Wüste Sinn,
Weist auf das Mahl des neuen Bundes hin.
Gut ist der Herr, gut ist der Herr:
Das Volk, das hungert, sättigt er
Mit einer neuen Speise
Auf wunderbare Weise.

Der Tod doch raffte alle hin,
Die aßen in der Wüste Sinn
Dies Brot im Überflusse.
Des neuen Bundes heilig Brot
Bewahrt die Seele vor dem Tod
Beim würdigen Genusse.

Gut ist der Herr, gut ist der Herr!
Dem Volke einstens hatte er
Den besten Saft der Reben
Aus Kanaan gegeben.

Doch diese Gabe der Natur
War zum Bedarf des Leibes nur
Bestimmt nach Gottes Willen.
Des neuen Bundes heil'ger Wein
Wird selbst das Blut des Sohnes sein,
Der Seele Durst zu stillen.

that you might almost imagine that they were a group in coloured marble. The tableaux are conventional enough. Moses has his two gilt rays like horns jutting out of his head, the manna falls from above upon the stage like snow in a theatrical winter piece, and there is no attempt to reduce the dimensions of the bunch of grapes to credible proportions. The reference to the manna and to the land that flowed with milk and honey lead up to the institution of the Last Supper.]

Now doth the hour draw near
When all shall be fulfilled
Which God, by mouth of many a seer,
Of old to man revealed.
"This people"—thus, O Lord, saidst Thou—
"In them I have no pleasure now.
From sinful hands I will not take
The gifts and offerings that they make.
I consecrate a Banquet new."
(Thus saith the Lord): "The whole earth through.
One sacrifice this feast shall be
In the new Covenant with me."

The wonder in Sin's wilderness befell
Is symbol of this blessed feast as well.
The Lord is good! The Lord is good!
The hungry He provides with food,—
With heav'nly food to-day,
In new and wondrous way.

But death all those away has swept
Who in the wilderness were kept,
And with that bread relieved.
But the New Cov'nant's sacred Bread
Preserves the soul that else were dead.
If worthily received.

TABLEAU VIII.

The Lord is good! The Lord is kind!
For when with thirst His people pined,
He gave the vine's best juice
That Canaan could produce.

But this fair fruit the earth hath grown
God for the body's need alone
Provided for our sake:
While the New Cov'nant's blessed wine
Shall be the sacred Blood Divine—
The soul's deep thirst to slake.

Gut ist der Herr, gut ist der Herr!
Im neuen Bunde reichet er
Sein Fleisch und Blut im Saale
Zu Salem bei dem Mahle.

B. Handlung.

Jesus hält mit seinen Jüngern das letzte Pascha-Mahl und stiftet das Mahl des neuen Bundes zu seinem Andenken.

1. Auftritt.

Christus. Sehnlichst habe ich darnach verlangt, dieses Osterlamm noch mit euch zu essen, ehe ich leide. Denn ich sage euch: Von nun an werde ich es nicht mehr essen, bis es erfüllt sein wird im Reiche Gottes. — Vater! Ich danke dir für diesen Trank der Reben. Nehmet hin und teilet ihn unter euch; denn ich sage euch: Ich werde von nun an von dem Gewächse des Weinstockes nicht mehr trinken, bis das Reich Gottes kommt.

Jünger. Ach, Herr! so ist dies das letzte Osterfest?

Christus. Einen Trank werde ich im Reiche Gottes, meines Vaters, mit euch trinken, wie geschrieben steht. Aus dem Strome der Seligkeit wirst du sie tränken.

Petrus. Wenn aber, Meister, dieses Reich erschienen sein wird — wie werden dann die Plätze ausgeteilt sein?

Jakobus I. Welcher von uns wird dann den Vorrang haben?

Thomas. Oder wird vielleicht jedem eine abgesonderte Herrschaft zugewiesen werden?

Matthäus. Das würde wohl das Beste sein. So würde sich kein Streit mehr unter uns erheben.

Christus. So lange schon bin ich bei euch, und ihr seid noch — so sehr im Irdischen befangen! — Allerdings bereite ich euch, die ihr in meinen Versuchungen mit mir ausgehalten habt, das Reich zu, wie es mir mein Vater zubereitet hat, daß ihr in meinem Reiche an meinem Tische esset und trinket, und auf Thronen sitzet, die zwölf Stämme Israels zu richten. Merket aber wohl: Die Könige der Völker herrschen über sie und die Gewalt-

The Lord is good! The Lord is good!
He in the Covenant renew'd
Doth give, in Salem's hall,
His Flesh and Blood for all.

THE LAST SUPPER.

In the supper chamber which Mark had prepared for the Passover, *Jesus* and his *disciples* stood round a long table. Jesus stood in the centre, with *Peter* on his right and *John* upon his left. *Judas*, sullen and scowling, sat next to Peter, and the other disciples were arranged in their order. The table was covered with a white cloth with embroidered edges. On the cloth stood a flagon of wine and several cups, and a plate on which lay a loaf of bread. **Jesus**, standing in the midst, said unto them, "With longing have I desired to eat this Passover with you before I suffer, for I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God." **Jesus** then took the cup, and lifting it with both hands, looked up to heaven and said, "It thank thee for this fruit of the vine." Then drinking of it he passed the cup to *Peter*, who also drank and passed it to *Judas*, who in his turn, after drinking, passed it to the next disciple, and so on until it went all round. "Take this," said **Jesus**, as he passed the cup to Peter, "and divide it amongst yourselves, for I say unto you, I will not drink henceforth of the fruit of the vine until the kingdom of God shall come." Then exclaimed **all the disciples** together, "Alas, Lord, is this then the last Passover?" **Jesus** said unto them, "There is a cup which I will drink with you in the kingdom of God my Father. As it is written, 'Thou shalt make them drink of the river of thy pleasures.'" Then said **Peter** unto him, "Master, when this kingdom shall appear, how will the offices be portioned out?" "Who amongst us," said **James the Elder**, "will have the first place?" Then **Thomas** said, "Will each one of us have lordship over a separate land?" "That would be much the best," said **Bartholomew**; "then no dispute would arise amongst us." Then **Jesus** looked upon them and said, "So long a time have I been amongst you, and are ye still entangled in earthly things? Verily, I appoint unto you, which have continued with me in my temptations, the kingdom which my Father has appointed unto me, that ye may eat and drink with me in my kingdom, and sit on thrones judging the twelve tribes of Israel. But remember, the kings of the Gentiles exercise lordship over them, and they that exercise authority over

haber werden Wohltäter genannt. Bei euch aber soll es nicht so sein, sondern der Größte unter euch sei wie der Geringste, und der Vornehmste wie euer Diener! Denn wer ist größer, der am Tische sitzt, oder der beim Tische dient? Nicht wahr? Der am Tische sitzt. Ich aber bin mitten unter euch, wie einer, welcher dient. Nun setzt euch, geliebte Jünger!

Jünger. Was will er wohl tun?

Christus. Petrus! Reiche mir deinen Fuß!

Petrus. Herr! Die Füße willst du mir waschen?

Christus. Was ich tue, verstehst du jetzt nicht; du wirst es aber nachher verstehen.

Petrus. In Ewigkeit sollst du mir die Füße nicht waschen.

Christus. Wenn ich dich nicht wasche, so wirst du keinen Anteil an mir haben.

Petrus. Herr, wenn das ist — nicht allein die Füße, sondern auch die Hände und das Haupt!

Christus. Wer gewaschen ist, bedarf mehr nicht, als daß er die Füße wasche, so ist er ganz rein. Ihr seid jetzt rein — aber nicht alle! Wisset ihr, was ich euch getan habe? Ihr nennt mich Meister und Herr, und ihr redet recht, denn ich bin es. Wenn nun ich euch die Füße gewaschen habe, — ich, der Herr und Meister, so sollt auch ihr, einer dem andern die Füße waschen; denn ich habe euch ein Beispiel gegeben, daß auch ihr so tuet, wie ich euch getan habe. Fürwahr! fürwahr! Der Diener ist nicht größer, als derjenige, der ihn gesandt hat. Da ihr dieses wisset — selig seid ihr, wenn ihr es tut. Kinder! Nicht mehr lange werde ich bei euch sein. Damit aber mein Andenken niemals unter euch ersterbe, will ich euch ein ewiges Denkmal hinterlassen und so immer bei euch und unter euch wohnen. — Der alte Bund, den mein Vater mit Abraham, Isaak und Jakob geschlossen, hat sein Ende erreicht. Und ich sage euch: Ein neuer Bund fängt an, den ich heute feierlich in meinem Blute stifte, wie der Vater mir aufgetragen, und dieser wird dauern, bis alles vollendet sein wird. — O, Vater, gib deinen Segen. —

them are called benefactors, but ye shall not be so. He that is greatest among you let him be as the least, and the chief as your servant. For whether is greater he that sitteth at meat or he that serveth? Is not he that sitteth at meat; but I am among you as one that serveth."

Thereupon John removed the long purple robe from the shoulders of Jesus, and handed him a white linen towel with which he girded himself round the middle. Then came *Baruch* in, carrying a ewer of water and a basin. As they looked in amazement one at another, **Jesus** said unto them, "Now sit down, beloved disciples." Then said the **disciples** one to another, "What is he going to do?" **Jesus**, turning to Peter, said, "Peter, reach me thy foot!" **Peter**, starting backward in amazement, said, "Lord, dost thou wash my feet?" Then said **Jesus**, "What I do thou knowest not now, but thou shalt know hereafter." **Peter** replied stoutly, "Lord, thou shalt never wash my feet." But **Jesus** said, "If I wash thee not thou hast no part with me." **Peter** said, "Lord, if it be so, then not my feet only, but also my hands and my head." But **Jesus** answered, "He that is washed needeth not save to wash his feet, but is clean every whit." Then, stooping down, Baruch poured the water over the feet of Peter, and Jesus dried them with a towel. The other disciples took the sandals off their feet, whispering to themselves in wonder as to what this might mean. Jesus washed the feet of Judas as those of the others. Last of all he washed the feet of John also. Then he washed his hands, Baruch pouring the water over them. After which he took off the towel, and John placed his mantle once more upon his shoulders. Looking around upon the twelve, he said, "Ye are now clean, but not all." **Jesus** then seated himself in the midst of them.

Then said **Jesus** unto them, "know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done unto you. Verily, verily, the servant is not greater than he that sent him. If ye know these things, happy are ye if ye do them." Then **Jesus** stood up again and said, "Children, but for a little while shall I be with you. That my memory may never perish from among you, I will leave behind an everlasting memorial, and so I shall ever dwell with you and amongst you. The old Covenant which my Father made with Abraham, Isaac, and Jacob has reached its end, and I say unto you, a new Covenant begins, which I solemnly consecrate to-day with my blood, as the Father has commanded me, and this Covenant will last until all be fulfilled." Jesus then took the bread, lifted it up before him, and, replacing

Nehmet hin und esset! Dies ist mein Leib, der für euch hingegeben wird. Tut das zu meinem Gedächtnis! Nehmet hin und trinket alle daraus! Denn dies ist der Kelch des neuen Bundes in meinem Blute, welches für euch und für viele wird vergossen werden zur Vergebung der Sünden. — — So oft ihr dieses tun werdet, tut es zu meinem Gedächtnis! — —

Johannes. Bester Lehrer! Nimmer will ich deiner Liebe vergessen. Du weißt es, daß ich dich liebe.

Alle außer Judas. O Liebevollster! Ewig wollen wir in Liebe mit dir vereinigt bleiben!

Petrus. Dieses heilige Mahl des neuen Bundes soll nach deiner Anordnung immer so von uns gefeiert werden.

Matthäus. Und so oft wir es feiern, gedenken wir dein und deiner Liebe.

Alle außer Judas. O göttlicher Freund, geliebtester Lehrer!

Christus. Meine Kinder! Bleibet in mir und ich bleibe bei euch. Gleichwie der Vater mich geliebt hat, so habe auch ich euch geliebt. Bleibet in meiner Liebe! Wenn ihr meine Gebote haltet, so bleibet ihr in meiner Liebe. Aber — — ach! Muß ich es sagen? Die Hand meines Verräters ist mit mir auf dem Tische.

Mehrere. Wie? Ein Verräter in unserer Mitte?

Petrus. Ist es möglich?

Christus. Wahrlich, wahrlich sage ich euch: einer aus euch wird mich verraten.

Andreas. Herr! Einer von uns Zwölfen?

Christus. Ja, einer von den Zwölfen! Einer, der mit mir die Hand in die Schüssel tunkt, wird mich verraten. Es wird die Schrift erfüllt werden: Der das Brot mit mir ißt, wird seinen Fuß gegen mich aufheben.

Thomas und Simon. Wer sollte dieser Treulose sein?

Matthäus. Herr! Du siehst in aller Herzen. Du weißt, daß ich es nicht bin.

Jakob major und minor. Nenne ihn öffentlich, den Schändlichen!

Thomas. Ich würde vor Scham in die Erde versinken, wenn ich es wäre.

it on the table, looked up to heaven and blest it. Then lifting it up again, he broke it in two, saying, "Take, eat, this is my body which was broken for you." Then passing round the table, he placed a morsel of bread with his own hand into the mouth of each of the disciples. All took it reverently, but Judas bit at it almost as a dog snatcheth meat from its master's hand. After **Jesus** had returned to his place, he said, "This do in remembrance of me." In like manner he took the cup and blest it, and said, "Take this, and drink ye all of it: for this is the cup of the New Testament in my blood, which is shed for you and for many for the remission of sins." Then passing round the table again he gave each of them to drink, and, returning to his place, he said, "As often as ye do this, do it in remembrance of me."

Then **John** in an ecstasy of affection exclaimed, "Oh, best of masters, never will I forget thy love! Thou knowest that I love thee," and leaning forward he laid his head on the breast of Jesus. The rest of the twelve, who were sitting with clasped hands, with the exception of Judas, who sat apart moody and sullen, exclaimed together, "O Master, who art so full of love for us, ever will we remain united with thee." Then said **Peter,** "This holy meal of the New Covenant shall ever be celebrated amongst us according to thy commandment." And **Matthew** added, "And as often as we shall keep it, we will remember thee and thy love." Then cried they all, "O best teacher, O divine one! O best friend and teacher!" And **Jesus** looking upon them, said, "My children, abide in me, and I in you! As the Father has loved me, so have I also loved you, continue ye in my love. But, alas, must I say it! the hand of him that betrayeth me is with me on the table!" Judas started, but the confusion of the disciples caused his guilty look to be unnoticed. Several of the disciples exclaimed, "What! a traitor amongst us!" "Is it possible?" said **Peter.** Then **Jesus** said, "Verily, verily, I say unto you that one of you shall betray me." "Lord," said **Andrew,** "one of us twelve?" "Yes," replied **Jesus,** "one of the twelve, who dipped his hand in the dish with me, shall betray me. So the Scriptures shall be fulfilled, He that eateth bread with me hath lifted up his heel against me." **Thomas** and **Simon,** speaking together with the same thought and same words, asked, "Who can this faithless one be?" while **Matthew** said, "Lord, Thou seest all hearts, Thou knowest that it is not I,"—and the two **Jameses** cried, "Name him publicly, the traitor!" "If it were I," exclaimed **Bartholomew,** "I would sink into the earth for very shame,"

Thaddäus. Herr! Bin ich es?
Judas. Herr! Bin ich es?
Thaddäus. Lieber mein Leben für dich, als solch einen Schritt!
Christus. (zu Judas während der Worte des Thaddäus.) Du hast es gesagt. (Zu allen). Der Menschensohn geht zwar hin, wie es beschlossen ist; weh aber demjenigen, durch welchen der Menschensohn verraten wird. Besser wäre es diesem Menschen, wenn er gar nicht geboren wäre!
Petrus. Wer ist's, von welchem er redet?
Johannes. Herr! Wer ist es?
Christus. Der ist's, dem ich das eingetunkte Brot reichen werde.
Mehrere. Wer mag es doch sein?
Christus. (zu Judas). Was du tust, das tue bald!
Thomas. Warum geht Judas fort?
Simon. Er wird vermutlich vom Meister geschickt, etwas zu kaufen.
Thaddäus. Oder ein Almosen den Armen auszuteilen.

2. Auftritt.

Christus. Jetzt wird des Menschen Sohn verherrlichet und Gott durch ihn. Wenn nun Gott durch ihn verherrlichet ist, so wird ihn auch Gott bei sich verherrlichen und bald wird er ihn verherrlichen. — Kindlein! Eine kleine Weile bin ich noch bei euch. Ihr werdet mich suchen, aber, wie ich den Juden gesagt habe: wo ich hingehe, dahin könnt ihr nicht kommen, so sage ich jetzt auch euch.
Petrus. Herr, wo gehst du hin?
Christus. Wohin ich gehe, dahin kannst du mir jetzt nicht folgen; du wirst mir aber später folgen.
Petrus. Warum kann ich dir jetzt nicht folgen? Für dich gebe ich mein Leben.
Christus. Du wirst dein Leben für mich geben? Simon! Simon! Der Satan hat verlangt, euch sieben zu dürfen, wie man den Weizen siebt. Ich habe aber für dich gebeten, daß dein Glaube nicht sinke. Und wenn du

and **Thaddeus** said, "Lord is it I?" Then while these words were on their lips, **Judas**, fearing lest his silence should be observed, started forward and asked furtively, "Lord, is it I?" but, excepting by Jesus, his words passed unnoticed. **Thaddeus** exclaimed, "I would rather give my life for thee than that such a deed should be done." **Jesus** looking towards Judas said, "Thou hast said." Turning to the rest **Jesus** continued, "The Son of Man indeed goeth, as it is written of him, but woe to that man by whom the Son of Man is betrayed; good were it for him that he had never been born!" **Peter** leaning over to John, whispered to him to ask Jesus who it was. Then **John** whispered to Jesus, saying, "Lord, who is it?" **Jesus** answered, speaking so low as to be heard by John alone, "He it is to whom I shall give a sop when I have dipped it." **The others** who had not heard this, kept on asking, "Who can it be?" **Jesus**, taking a piece of bread, dipped it in the cup, placed it in the mouth of Judas, saying, "What thou doest, do quickly." Then Judas arose and hurried from the room. The disciples seeing his departure wondered among themselves, and **Thomas** said to Simon, "Why does Judas go away?" **Simon** replied, "Probably the Master has sent him to buy something," while **Thaddeus** added, "or to distribute alms to the poor."

Judas being now gone, **Jesus** spoke to the eleven, saying, "Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; but as I said unto the Jews, whither I go ye cannot come, even so now say I unto you." Then said **Peter** unto him, "Lord, whither goest thou?" **Jesus** answered, "Whither I go thou canst not follow me now, but thou shalt follow me later." **Peter** passionately cried, "Why can I not follow thee now? I will lay down my life for thy sake." Then **Jesus** looked upon him with compassion, and said, "Wilt thou lay down thy life for my sake? Simon! Simon! Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy

einst bekehrt sein wirst, so stärke deine Brüder! — In dieser Nacht werdet ihr alle euch an mir ärgern; denn es steht geschrieben: Ich werde den Hirten schlagen und die Schafe der Herde werden zerstreut werden.

Petrus. Wenn sich auch alle an dir ärgerten, — ich werde es nicht tun, Herr! Ich bin bereit, mit dir in den Kerker und in den Tod zu gehen.

Christus. Wahrlich, wahrlich sage ich dir, Petrus: heute in dieser Nacht, noch ehe der Hahn zweimal gekräht hat, wirst du mich dreimal verleugnen.

Petrus. Und wenn ich mit dir sterben müßte, so würde ich dich doch nicht verleugnen.

Alle. Meister! Auch wir alle geloben dir ewige Treue — keiner aus uns wird dich jemals verleugnen.

Christus. Hat euch etwas gemangelt, da ich euch ohne Säckel, Tasche und Schuhe aussandte?

Alle. Nichts fehlte uns!

Christus. Jetzt aber nehme jeder seinen Säckel, desgleichen auch die Tasche! Und wer es nicht hat, der verkaufe seinen Rock und kaufe ein Schwert. Denn es beginnt die Zeit der Prüfung, und ich sage euch: es muß an mir noch erfüllt werden, was geschrieben steht: Er ist unter die Übeltäter gerechnet worden.

Einige. Herr! Sieh da zwei Schwerter!

Christus. Genug! — Laßt uns aufstehen und das Dankgebet sprechen!

Christus mit den Jüngern.

„Lobet den Herrn, alle Völker! —
Lobet ihn, alle Nationen! —
Denn bestätiget ist über uns seine
Barmherzigkeit; — die Wahrheit
Des Herrn bleibet in Ewigkeit!“

Christus. Kinder! Was seid ihr so traurig, und seht mich so bekümmert an? Euer Herz betrübe sich nicht! Ihr glaubet an Gott; glaubet auch an mich! Im Hause meines Vaters sind viele Wohnungen, und ich gehe hin, euch einen Ort zu bereiten, und dann werde ich kommen und euch zu mir nehmen, damit auch ihr seid, wo ich

faith fail not; and when thou art converted, strengthen thy brethren! This night all ye shall be offended because of me, for it is written, 'I shall smite the shepherd, and the sheep of his flock shall be scattered abroad.'" **Peter** answered, "Although all shall be offended, yet will not I. Lord, I am ready to go with thee both into prison and to death." **Jesus** said unto him, "Verily, verily, I say unto thee, Peter, to-day, even this night, before the cock crow twice thou shalt deny me thrice." Then said **Peter**, rising and clasping his hands, "Even if I should die with thee, I would never deny thee," and the other ten disciples said altogether with a loud voice, "Master, we also will always remain faithful to thee; none of us will ever deny thee."

Then said **Jesus** unto them, "When I sent you out without purse, or scrip, or shoes, lacked ye anything?" All replied with one voice, "No, nothing." Then said **Jesus,** "But now I say unto you, he that hath a purse let him take it, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one, for now begins a time of trial; and I say unto you that thus it is written, and it must yet be accomplished in me, 'And he was reckoned among the transgressors!'" **Peter** then and **Philip** each drew a sword from the scabbard which hung at his side under his cloak, exclaiming, "Lord, see here are two swords!" Then said **Jesus,** "It is enough. Let us stand up and give thanks." Then, standing, **Jesus** and all the disciples said together with a loud voice, "Praise the Lord, all ye people! praise him, all ye nations! for his merciful kindness is everlasting; the truth of the Lord endureth for ever."

Then Jesus, leaving the table, advanced to the foreground and stood for some time with his eyes raised to heaven, the disciples standing on either side watching him with troubled faces. Then **Jesus** said unto them, "Children, why are ye so sad, and why look ye on me so sorrowfully? Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you; and I will come again and receive you unto myself, that where I am there ye may be also. I leave you not com-

bin. — Ich lasse euch nicht als Waisen zurück. Ich hinterlasse euch den Frieden, meinen Frieden gebe ich euch; nicht wie die Welt ihn gibt, gebe ich ihn euch. — Haltet meine Gebote! — Das ist mein Gebot, daß ihr einander liebet, wie ich euch geliebt habe. Daran sollen alle erkennen, daß ihr meine Jünger seid, wenn ihr einander liebet. — Nun werde ich nicht mehr viel mit euch reden; denn der Fürst dieser Welt naht heran, obgleich er nichts an mir zu suchen hat. Aber damit die Welt erkenne, daß ich den Vater liebe und so handle, wie es mir der Vater befohlen hat, so laßt uns von hinnen gehen!

VI. Vorstellung.

Der Verräter.

Prolog.

Ach! Den off'nen Feinden gesellt der falsche
Freund sich bei, und etliche Silberlinge
Tilgen aus dem Herzen des Toren alle
Liebe und Treue.

Ruchlos geht er hin, dieser Undankbarste,
Abzuschließen schändlichen Seelenhandel;
Feil ist ihm um schnöden Verräterlohn der
Beste der Lehrer.

Gleicher Sinn verhärtete Jakobs Söhne,
Daß sie unbarmherzig den eig'nen Bruder
Um fluchwürd'gen Preis in der fremden Wuch'rer
Hände verkauften.

Wo das Herz dem Götzen des Geldes huldigt,
Da ist aller edlerer Sinn getötet,
Ehre wird verkäuflich und Manneswort und
Liebe und Freundschaft.

A. Vorbild.

(Die Söhne Jakobs verkaufen ihren Bruder um zwanzig Silberlinge). 1. Mos. 37. 29.

fortless. Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Keep my commandment. This is my commandment, that ye love one another as I have loved you! By this shall all men know that ye are my disciples, if ye have love one to another. Hereafter I will not talk much to you, for the Prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment even so do I. Arise let us go hence."

ACT VI.

PROLOGUE.

Unto open emnity now is added
Woe is me, false friendship. Mere silver pieces
Have power to take away from the heart all
Love and devotion.

In infamy he goes, this most graceless man
To sell a soul, a shameful bargain to conclude
Where he for base reward agrees to betray
The best of Teachers.

Such spirit hardened the hearts of Jacob's sons
That they, unpitying, their own brother sold
For shameful price unto the grasping hands
Of wandering strangers.

When the heart pays homage to Mammon's idol
Then must all nobler feeling die and vanish
Then Honour's bought and sold—a man's word also—
Love, too, and friendship.

TABLEAU IX.

[The ninth tableau brings us back to Joseph, whose sale to the Midianites for twenty pieces of silver naturally leads up to Judas' bargain with the Sanhedrin for the betrayal of his Master for thirty.]

Wie schaudert's mir durch alle Glieder!
Wohin? wohin, o Juda! voller Wut!
Bist du es, der des Meisters Blut
Verkaufen wird? Gedenkest du der Rache nicht?
Ihr Donner, Blitze, stürzet nieder,
Zermalmet diesen Bösewicht!

Von euch wird einer mich verraten:
So sprach dreimal der Herr dies Wort.
Vom Geiz verführt zu schwarzen Taten
Stürzt einer von dem Mahle fort.
Ach! Einer, der erkoren war
In der vertrauten Freunde Schar!

O kehr' noch um vom Weg der Sünde! —
Vollende nicht die Missetat!
Doch nein — vom Geize taub und blinde,
Eilt Judas vor den hohen Rat.
Und wiederholt im Sanhedrin
Was einst geschah zu Dothain.

Den Knaben, den verkaufen wir,
So sprachen Josephs Brüder hier:
„Wie viel wollt ihr uns geben?"
Sie lassen bald um den Gewinn
Von zwanzig Silberlingen hin
Des Bruders Blut und Leben.

Was gebet ihr? — Wie lohnt ihr mich?
Spricht auch Iskariot, wenn ich
Den Meister euch verrate?
Um dreißig Silberlinge schließt
Den Blutbund er — und Jesus ist
Verkauft dem hohen Rate.

Was hier sich uns vor Augen stellt
Ist ein getreues Bild der Welt.
Wie oft habt ihr durch eure Taten
Auch euern Gott verkauft — verraten!

O what shudders run through all my limbs,
Where goest thou Judas full of hate?
Wouldst send thy master to His fate
For Gold, Doest Thou not dream of vengeance yet to come
Ye thunders growl, ye lightnings strike him
Crush him and send him to his doom.

"Tis one amongst you that shall betray"—
Thrice did the Lord repeat this word.
Quietly one stole from the meat away,
By greed seduced betrayed his Lord.
Alas, one he himself had set
Within the circle of his friends!

"Oh! Judas! but one moment stay,
Oh! finish not this foulest deed!"
But no!—for, deaf and blind with greed,
To the Council Judas hastes away,
And there repeats, in evil trade,
The bargain once at Dothan made.

"What will ye give for him? now tell,"
Said Joseph's brethren, "if we sell
The lad to you to-day?"
They gave their brother's life and blood
For twenty silver pieces good,
And went upon their way.

"What will ye give me? how reward,
If I to you betray the Lord?"
Iscariot demands.
For thirty shekels he hath made
The covenant, and Christ betrayed
Into the Council's hands.

In this, that's set before our eyes,
A picture true of this world lies;
How often, through your deeds, have you
Betrayed and sold your God anew!

Vor Josephs Brüder graut euch hier
Und einem Judas fluchet ihr,
Und wandelt doch auf seinen Wegen;
Denn Neid und Geiz und Bruderhaß
Zerstören ohne Unterlaß
Der Menschheit Frieden, Glück und Segen.

B. Handlung.

Judas kommt in das Synedrium und verspricht, um dreißig Silberlinge seinen Meister in die Hände der Pharisäer zu liefern; diese beschließen den Tod Jesu.

1. Auftritt.

Kaiphas. Eine erfreuliche Kunde, versammelte Väter, habe ich euch mitzuteilen. Der vermeintliche Prophet aus Galiläa wird hoffentlich bald in unsern Händen sein. Dathan, der eifrige Israelite, hat einen von den vertrautesten Gefährten des Galiläers gewonnen, welcher sich als Wegweiser zu einem nächtlichen Überfalle gebrauchen lassen will. Beide sind bereits hier und harren nur des Rufes, vor der hohen Versammlung zu erscheinen.

Mehrere. Sie mögen nur hereinkommen!

Josaphat. Ich will sie rufen.

Kaiphas. Ja, rufe sie! Vorerst möchte ich nur noch euren Rat vernehmen, welcher Preis dem Manne für seine Tat bestimmt werden soll.

Nathanael. Das Gesetz Moses gibt uns selbst Anweisung dazu. Auf dreißig Silberlinge ist ein Sklave gewertet.

Amron. Ja, ja! Solchen Sklavenpreis ist der falsche Messias wert.

2. Auftritt.

Dathan. Hochweiser Rat! Ich entledige mich meines Auftrages und stelle in die Mitte der großen Väter einen Mann, der entschlossen ist, gegen eine gebührende Belohnung euern und unsern Feind in eure Gewalt zu liefern. Selbst ein Vertrauter des bekannten Galiläers ist er, weiß mithin auch dessen Wege und geheimen Aufenthalt.

On Judas ye can curses pour,
On Joseph's brethren evermore.
Yet in their ways ye will not cease
To walk—for envy, greed and hate
Destroy unsparing, soon or late,
All blessing, happiness, and peace.

JUDAS BEFORE THE SANHEDRIN.

The Sanhedrin was again in session. *Caiaphas* presided, *Annas* as before sat on his left hand and *Nathanael* on his right. No sooner had all the members of the assembly taken their seats than **Caiaphas** rose and with radiant countenance began, "Assembled fathers, I have a joyful piece of news to impart to you. The supposed prophet from Galilee will soon, we hope, be in our hands. Dathan, the zealous Israelite, has won over one of the most trusted companions of the Galilean, who will let himself be employed as a guide, so that we may surprise him by night. Both are here, only waiting a summons to appear before us." "Bring them in," cried with eager voices the priests and Pharisees. **Josaphat** volunteered, "I will call them." "Yes, call them!" said **Caiaphas**. When Josaphat left the room, **Caiaphas** asked their counsel as to the price which should be given for the betrayal of Jesus. **Nathanael** stood up and said, "The law of Moses gives direction for such a case: a slave is valued at thirty pieces of silver." The **priests** laughed thereat and said, "Yea, yea, it is just the price of a slave that the false Messiah is worth."

Then came in *Dathan* and *Judas*, *Josaphat* conducting them into the presence of the Sanhedrin. **Dathan** stood forward and said, "Most learned Council, I here fulfil the task entrusted to me, and present to the fathers a man who is determined, for a suitable reward, to deliver your and our enemy into your power. He is a trusted friend of the notorious Galilean, and knows his ways and his secret abiding places." Then said

Kaiphas. Kennst du also den Mann, den der hohe Rat aufsucht?

Judas. Ich bin schon lange in seiner Gesellschaft und kenne ihn und weiß, wo er sich aufzuhalten pflegt.

Kaiphas. Wie ist dein Name?

Judas. Ich heiße Judas und bin einer aus seinen Zwölfen.

Alle. Ja, ja! Wir sahen ihn oft um ihn.

Kaiphas. Bist du nun fest entschlossen, nach unserem Willen zu handeln?

Judas. Dafür gebe ich mein Wort.

Kaiphas. Wird es dich aber nicht gereuen? Hast du Ursache, einen solchen Schritt zu tun?

Judas. Die Freundschaft zwischen ihm und mir ist seit einiger Zeit erkaltet, und jetzt habe ich ganz mit ihm gebrochen.

Kaiphas. Was hat dich dazu veranlaßt?

Judas. Es ist bei ihm nichts mehr — - - — und überhaupt — — ich bin gesonnen, mich an meine gesetzmäßige Obrigkeit zu halten; das ist immer das beste. Was wollt ihr mir nun geben, wenn ich ihn euch überliefere?

Kaiphas. Dreißig Silberlinge! Und sie sollen dir sogleich aufgezählt werden!

Dathan. Höre, höre, Juda! Dreißig Silberlinge! Welch' ein Gewinn!

Nathanael. Und merke, Juda! Das ist noch nicht alles. Wenn du das Werk gut hinausführest, so wird noch fernerhin auf dich Bedacht genommen werden.

Ezechiel. Du kannst noch ein angesehener und reicher Mann werden.

Judas. Ich bin zufrieden. Jetzt geht mir der rechte Hoffnungsstern auf.

Kaiphas. Rabbi! Hole die dreißig Silberlinge aus dem Schatzkasten und zähle sie in Gegenwart des ganzen Rates vor. Ist es so euer Wille?

Alle, außer Nikodemus und Joseph. Ja, es ist unser Wille.

Nikodemus. Wie? Einen so gottlosen Handel könnt ihr schließen? Und du, Niederträchtiger, du errötest nicht,

Caiaphas to Judas, "Knowest thou the man whom the Council seeks?" **Judas** answered, "I have now been a long time in his company, and know where he is accustomed to abide." Then said **Caiaphas**, "What is thy name?" He replied, "My name is Judas, and I am one of the twelve." "Yes, yes," cried several of the **priests**, "we saw thee often with him." **Caiaphas** asked him, "Art thou steadfastly resolved to do our will." **Judas** answered firmly, "I give you my word!" "But," continued **Caiaphas**, "wilt thou not repent of it? What induced thee to take this step?" **Judas** answered, "The friendship between him and me has been cooling for some time, and now I have quite broken with him." "What has led to this?" asked **Caiaphas**. **Judas** replied, "There is nothing more to be got from him, and, indeed, I am resolved to remain loyal to lawful authority, that is always the best. What will you give me if I deliver him up to you?" Then **Caiaphas**, speaking as if they were promising great things, said, "Thirty pieces of silver, which shall be at once paid over to thee!" "Hear that, Judas?" cried **Dathan**, "thirty pieces of silver, what a gain!" Before Judas could reply, **Nathanael** sprang to his feet, saying, "And mark well, Judas, this is not all! If thou executest this work right well, thou shalt be cared for still further." "And thou mayest become a rich and famous man," added **Ezechiel**. **Judas** said aloud, "I am contented," and added to himself, "Now the star of hope is rising for me!" Then said **Caiaphas** to Rabbi, who sat arrayed in blue velvet and gold below the judgment seat, "Bring the thirty pieces of silver out of the treasury, and pay it over in the presence of the Council." "Is this your will?" he added, putting the question to the Sanhedrin. A great shout went up of "Yes, yes, it is!" But some there were present who did not join in that cry. One of these, **Nicodemus**, stood up, and asked the Sanhedrin, "How can you conclude so godless a bargain?" Then turning to Judas, he said, "And thou, abject wretch, dost

deinen Herrn und Meister zu verkaufen? Du Gottvergessener, Treuloser, den die Erde verschlingen soll! Um dreißig Silberlinge ist dir dein liebevollster Freund und Wohltäter feil? O, warte nur! Dieses Blutgeld wird um Rache gen Himmel schreien, und heiß wird es dereinst auf deine in Geiz versunkene Seele brennen.

Josue. Kümmere dich nicht, Juda, um die Rede dieses Eiferers. Laß ihn einen Jünger des falschen Propheten sein. Du tust als Jünger Mosis deine Pflicht, wenn du dich an deine rechtmäßige Obrigkeit anschließest und ihren Willen erfüllest.

Rabbi. Komm, Judas, nimm die dreißig Silberlinge und mache einen Mann!

Judas. Auf mein Wort könnt ihr euch sicher verlassen.

Saras. Aber noch vor dem Feste mußt du das Werk ausführen.

Judas. Eben jetzt gibt sich die schönste Gelegenheit. Noch heute — in dieser Nacht noch — wird er in euern Händen sein. Gebt mir nur bewaffnete Mannschaft mit, damit er gehörig umstellt und jeder Ausweg zur Flucht ihm versperrt werde.

Annas. Da könnten wir sogleich die Tempelwache mit ihm abgehen lassen.

Alle. Ja, diese ordnen wir ab.

Kaiphas. Es dürfte ratsam sein, daß selbst einige aus dem heiligen Synedrium an der Überwachung teilnähmen, damit alles in Ordnung vor sich gehe.

Alle. Wir sind alle bereit.

Ezechiel. Der Hohepriester möge die Teilnehmer wählen.

Kaiphas. Wenn die Wahl mir überlassen ist, so bestimme ich hierzu den Nathan, Josaphat, Salomon und Ptolomäus. Ihr möget auch Anstalt treffen, daß die Wache sich bereit halte.

Alle vier. Wir werden mit Vergnügen den Auftrag des Hohepriesters erfüllen.

Kaiphas. Aber, Juda, wie erkennt die Rotte beim nächtlichen Dunkel den Meister?

thou not blush to sell thy lord and master, thou God-forgetting traitor whom the earth shall swallow up? For thirty pieces of silver wouldst thou sell that most loving friend and benefactor? O pause while yet there is time! That bloodmoney will cry to high heaven for vengeance, will burn like hot iron thy avaricious soul!" Judas, surprised by this sudden outburst, stood trembling and amazed; Dathan, Caiaphas, and the rest of the Sanhedrin displayed unmistakable indignation at this unexpected intervention on the part of Nicodemus. **Josue** said, "Don't trouble thyself, Judas, about the speech of this zealot, let him go and be a follower of the false prophet. Thou dost thy duty as a disciple of Moses in serving the rightful authorities." Then came in **Rabbi** with the silver in a dish." "Come, Judas," said he, "take the thirty pieces of silver and play the man," counting the coins out on a stone table so that they chinked merrily as they fell. **Judas** snatched them up eagerly, testing them now and then to see if they were genuine, and then transferred them piece by piece with feverish haste to his bag, which he tied up when filled, and replaced in his girdle. Then, resuming his place on the left of the judgment seat, he exclaimed, "You can rely upon my word." "But," said **Saras,** "the work must be accomplished before the Feast." **Judas** answered and said, "Even now the fairest opportunity offers itself. This very night he shall be in your hands. Give me an armed band so that he can be duly surrounded and every way of escape cut off." Then said **Annas,** who up till now had not broken silence, "Let us send with him the Temple Watch." "Yes! yes!" cried all the **Priests,** "let us order them to go." **Caiaphas** said, "It would also be advisable to send some members of the Holy Sanhedrin with them to see that everything is carried out in an orderly way." Half the assembly sprang to their feet crying, "We are ready." **Caiaphas** said, "If the choice is left to me, I appoint Nathan, Josaphat, Solomon, and Ptolomy." Each of the four, as he was named, rose and bowed low. Then **Caiaphas** added, "ye can also see that the Watch is ready." All four declared themselves ready to carry out the commands of the High Priest. Turning to Judas **Caiaphas** said, "But, Judas, how will the band be able to distinguish the Master in the darkness?" **Judas** answered, "They must come

Judas. Sie sollen mit Fackeln und Laternen versehen sein und ich werde ihnen die nötigen Zeichen geben.

Rabinth. Vortrefflich, Juda!

Alle. Vortrefflich!

Judas. Jetzt eile ich voraus. Wenn alles ausgespähet ist, komme ich, um die bewaffnete Mannschaft abzuholen.

Dathan. Ich aber, Juda, gehe mit dir und nimmer von deiner Seite, bis dein Unternehmen ausgeführt ist.

Judas. Am Tore von Bethphage erwarte ich eure Leute.

3. Auftritt.

Kaiphas. Die Sache gestaltet sich vollkommen nach unseren Wünschen. Nun aber, ehrwürdige Väter, wird erst die Hauptfrage von uns ins Auge gefaßt werden müssen. Was soll mit diesem Menschen geschehen, wenn Gott ihn in unsere Hände gegeben haben wird? — Was ist eure Meinung?

Sadok. Man wird ihn in den tiefsten und finstersten Kerker werfen und mit Ketten beladen wohl verwahrt halten müssen. Dort sei und bleibe er als ein lebendig Begrabener.

Kaiphas. Wer aber von euch getraut sich, als Bürge dafür einzustehen, daß nicht seine Freunde einen Volksauflauf erregen, ihn zu befreien, oder daß nicht die Wächter gewonnen werden, ihn entrinnen zu lassen? Oder daß er nicht durch seine Zauberkünste die Fesseln sprenge und die Kerkertüre sich öffne? — Wer von euch getraut sich, dafür einzustehen? — — — Ich sehe wohl: Ihr wisset es nicht und versteht es nicht. So sagt es denn der Hohepriester: Es ist besser, daß ein Mensch sterbe, als daß das ganze Volk zugrunde gehe! Er muß — sterben. Bevor er tot ist, ist kein Friede in Israel, keine Sicherheit für das Gesetz Mosis, keine ruhige Stunde für uns.

Rabbi. Gott hat durch seinen Hohepriester gesprochen! Nur durch den Tod des Jesus von Nazareth kann und muß das Volk Israel gerettet werden.

with torches and lanterns, and I will give them a sign." "Excellent, Judas," cried the **Priests** in approving chorus. "Now," said **Judas**, "I will hasten away to spy out everything. Then I will come back to fetch the armed men." "I will go with thee, Judas," said **Dathan**, "and will not leave thy side until this work is finished." "At the gate of Bethphage I will meet your people," said **Judas**, as he departed, taking with him Dathan and the four pharisees told off to accompany him.

When they had left the Sanhedrin, **Caiaphas** addressed the assembly, "All goes admirably, venerable fathers, but now we are called to look the great question frankly in the face. What shall we do with this man when God has delivered him into our hands?" Then said **Zadok**, "Let us throw him into the deepest and darkest of dungeons, and keep him well watched and laden down with chains. Let him be buried while still alive." This, however, did not please **Caiaphas**, so using the full might of his eloquence and authority he continued, "Which of you would guarantee that his friends would not raise a tumult and free him, or that the guard might not be corrupted? or could he not break his fetters with his abhorred magic arts?" The priests were silent. **Caiaphas** went on in tones of deepest conviction, "I see well that ye neither know nor understand. Then listen to the High Priest. It is better that one man should die that the whole nation perish not. He must die!" And as the fatal words fell from the lips of Caiaphas the whole Sanhedrin was moved. **Caiaphas** continued, "Until he is dead there is no peace in Israel, no security for the law of Moses, and no quiet hours for us." Hardly had Caiaphas ended than **Rabbi** sprang to his feet exclaiming in excited tones, "God has spoken through His High Priest! Only by the death of Jesus of Nazareth can and must the people of Israel be delivered!"

Nathanael. Längst lag mir das Wort auf der Zunge. Jetzt ist es ausgesprochen. Er sterbe — der Feind unserer Väter!

Josue. Die Gedanken unserer Herzen haben endlich ihren Ausdruck gefunden durch den Mund des Hohepriesters.

Alle, außer Nikodemus und Joseph. Ja! Er muß sterben! In seinem Tode ist unser Heil.

Annas. Bei meinen grauen Haaren sei es geschworen, nicht zu ruhen, bis in dem Blute dieses Verführers unsere Schmach getilgt ist!

Alle, außer Nikodemus und Joseph. Zur Unterwelt muß er befördert werden, von da wird er wohl nicht mehr zurückkehren!

Nikodemus. Väter, ist es erlaubt, ein Wort zu sprechen?

Alle. Ja, rede, rede!

Nikodemus. Also ist über diesen Mann das Todesurteil schon gesprochen, ehe er selbst vernommen, ehe eine Untersuchung, ehe ein Zeugenverhör stattgefunden hat? Ist das recht und gerecht? Ist ein solches Vorgehen würdig der Väter des Volkes Gottes?

Nathanael. Was? Du willst den hohen Rat einer Ungerechtigkeit beschuldigen?

Sadok. Weißt du die Vorschriften unseres heiligen Gesetzes? Vergleiche und dann urteile!

Nikodemus. Ich bin so gut wie ihr eingeweiht in das Gesetz Mosis und daher weiß ich, daß kein Urteil anders als nach ordentlicher Zeugenvernehmung gesprochen werden soll.

Josue. Was braucht es hier Untersuchung und Zeugenverhör? Sind wir nicht selbst oft genug Zeugen seiner gesetzwidrigen Reden und Taten gewesen?

Nikodemus. Ja, ihr seid alles zugleich: Kläger und Zeugen und Richter! Aber auch ich habe gehört die erhabenen Lehren des Mannes von Nazareth und gesehen seine großen Taten; sie verdienen Glauben und Bewunderung, nicht Verachtung und Strafe.

Kaiphas. Was verrätst du mit deiner Sprache? Bewunderung verdient er, der Bösewicht? Bewunderung?

Nathanael exclaimed, "Long has the word lain upon my tongue! now it is uttered. Let him die, the foe of our fathers!" "The thoughts of our hearts," said **Josue,** "have at last found expression in the mouth of our High Priest." Then sprang all the **priests** from their seats, and with uplifted hands and eager voices exclaimed, "Yes, he must die: in his death is our salvation!" When they sat down **Annas**, the aged high priest, arose, and, speaking with intense bitterness, declared, "By my grey hairs let it be sworn, I will never rest until our shame is washed out in the blood of this deceiver!"

Then stood up **Nicodemus**, and said, "O fathers, is it allowed to say one word?" And all cried, "Yes, speak, speak!" Then said **Nicodemus**, "Is the sentence already pronounced upon this man before he has been heard in his defence, before there has been an examination or hearing of the witnesses? Is this just and right? Is this a proceeding worthy of the fathers of the people of God?" **Nathanael** said, "What! wilt thou accuse the Council of injustice?" **Zadok** exclaimed, "Dost thou know the Holy Law? Compare—" **Nicodemus** replied, "I know the Law; therefore also I know that the judge may not pass sentence before witnesses are heard." "What need we any further witnesses?" cried **Josue.** "We ourselves have often enough been witnesses to his speech and his actions, by which he blasphemously outraged the Law." **Nicodemus** answered, unmoved by the clamour of the assembly, "Then ye yourselves are at once the accusers, the witnesses, and the judges. I have listened to his sublime teachings, I have seen his mighty deeds. They call for belief and admiration, not for contempt and punishment." "What!" exclaimed **Caiaphas** indignantly, "this scoundrel deserves admiration! Thou wilt cleave

Du bekennst dich zu Moses und willst doch verteidigen, was das Gesetz verdammt? Ha, Väter auf! Das Gesetz fordert Rache!

Ezechiel. Aus unserm Kreise sollst du dich entfernen, wenn du auf deiner Rede bestehst!

Joseph. Auch ich muß dem Nikodemus beistimmen. Man hat ihm keine Tat nachgewiesen, die ihn des Todes schuldig machte, man wird ihm keine nachweisen. Er hat nichts als Gutes getan.

Kaiphas. Redest du auch so? Ist es nicht überall bekannt, wie er den Sabbath schändete? Wie er das Volk durch aufrührerische Lehren verführte? Wie er als Betrüger seine vorgeblichen Wundertaten nur durch Beelzebub ausführte? Wie er sich selbst für einen Gott ausgab, da er ein bloßer Mensch ist?

Alle. Hörst du?

Joseph. Ja, Neid und Bosheit haben seine Reden verdreht, seine schönsten und wohltätigsten Handlungen verdächtigt. Daß er aus Gott sei, davon haben seine göttlichen Taten Zeugnis gegeben.

Nathanael. Ha! Man kennt dich! Du bist selbst schon lange ein geheimer Anhänger dieses Galiläers! Jetzt hast du dich vollends entlarvt!

Annas. So haben wir sogar in unserer Mitte Verräter des heiligen Gesetzes? Bis hieher hat der Verführer seine Netze ausgeworfen?

Kaiphas. Was tut ihr hier, Abtrünnige? Gehet hin und laufet eurem Propheten nach, daß ihr nochmal ihn sehet, ehe seine Stunde schlägt. Denn daß er sterben muß, bleibt unabänderlich beschlossen.

Alle. Ja, sterben muß er! Das ist unser Beschluß!

Nikodemus. Ich verfluche diesen Beschluß! — Keinen Anteil will ich haben an diesem schändlichen Blutgerichte!

Joseph. Auch ich will nicht mehr verweilen, da, wo man die Unschuld mordet. Ich schwöre es bei Gott: Rein ist mein Herz.

to Moses and yet defendest thou that which the Law condemns? Ha! Fathers of Israel, the impious words call for vengeance!" The **priests** shouted, "Out with thee from our assembly, if thou persist in this way of speaking!" when another voice was heard. **Joseph of Arimathea** stood forth on the opposite side of the hall, and said, "I must also agree with Nicodemus. No one has imputed any deed to Jesus which makes him worthy of death: he has done nothing but good." Then said **Caiaphas,** "Dost thou also speak in this wise? Is it not known everywhere how he has desecrated the Sabbath, how he has misled the people by his seditious speeches? Hath he not also as a deceiver worked his pretended miracles by the aid of Beelzebub? Has he not given himself out as a God, when he is nothing but a man?" "Thou hearest that?" cried the **priests** to **Joseph.** He remained standing, and continued saying, "Envy and malice have misrepresented his words and imputed evil motives to the noblest acts. That he is a man come from God his godlike acts testify." "Ha!" cried **Nathanael,** with a laugh of scorn, "now we know thee. Already for a long time hast thou been a secret follower of this Galilean! Now thou hast shown thyself in thy true colours!" Aged **Annas,** without leaving his seat, remarked, "So then, we have in our very midst traitors to our Holy Law, and even here has the deceiver cast his net!" "What do ye here, apostates?" cried **Caiaphas**; "be off to your prophet, to see him once more, before the hour strikes when he must die, for that is irrevocably determined." "Yes!" cried **all the priests,** "yes! die he must, that is our resolve." Then said **Nicodemus,** "I curse this resolution; I will neither have part nor lot in this shameful condemnation." "And I also," said **Joseph of Arimathea,** "will quit the place where the innocent are condemned to death. Before God I swear that my hands are clean!" Gathering their robes together, Nicodemus and Joseph of Arimathea walked slowly out of the Sanhedrin.

4. Auftritt.

Josue. Seien wir froh, daß wir der Verräter los sind. Jetzt können wir erst von Herzen unsere Gedanken uns mitteilen.

Kaiphas. Allerdings, Brüder, wird es nötig sein, daß wir förmlich über diesen Menschen zu Gericht sitzen, ihn selbst verhören und Zeugen wider ihn auftreten lassen, damit nicht das Volk in der Meinung bestärkt werde, als ob wir ihn nur aus Haß und Neid verfolgten.

Jakob Rabbi. Ja, zwei oder drei Zeugen — so schreibt es das Gesetz vor.

Samuel. An Zeugen wird es nicht fehlen. Diese will ich besorgen.

Dariabas. Das Urteil steht fest. Nur um die Schwachen nicht zu ärgern, wollen wir auch die gerichtlichen Formen nachtragen.

Ezechiel. Und sollten die Formen nicht ausreichen, so wird unsere einmütige Willenskraft das Abgängige ersetzen.

Rabbi. Ob etwas mehr oder weniger schuldig, darauf kommt's nicht an; das öffentliche Wohl verlangt einmal, daß er aus dem Wege geschafft werde.

Kaiphas. Was übrigens die Vollziehung des Urteils betrifft, so würde es wohl das Sicherste für uns sein, wenn wir bei dem Landpfleger es durchsetzen könnten, daß er ihn zum Tode brächte. So würde alle Verantwortung von uns abgewälzt.

Nathanael. Wir können es versuchen. Wenn es nicht durchgeht, so steht uns noch immer der Weg offen, durch eine Schar unserer Getreuen im Gedränge eines Auflaufes das Urteil vollstrecken zu lassen, ohne daß wir uns offen daran beteiligen.

Rabbi. Und im äußersten Falle wird wohl eine Hand sich finden, die in der Stille des Kerkers das heilige Synedrium von seinem Feinde befreien wird.

Kaiphas. Nun, die Umstände werden uns einen Fingerzeig geben, was geschehen soll; für jetzt laßt uns auseinandergehen! Aber haltet euch zu jeder Stunde dieser

Then said **Josue**, "At last we are rid of these traitors. Now we can speak out freely." **Caiaphas,** however, profiting by the protests of Nicodemus and Joseph of Arimathea, said to the assembly, "It will certainly be necessary that we should sit formally in judgment upon this man, to try him and to bring forth witnesses against him, otherwise the people will believe that we have only persecuted him from hatred and envy." Then said one **Jakob,** "Two witnesses at least the law requires;" and **Samuel** answered, "These shall not be lacking, I will provide them myself." Then said **Dariabbas,** "Our decision stands firm, but in order not to offend the weak it would be well to observe the usual forms of justice." And added **Ezechiel** complacently, "Should these formalities not suffice, the strength of our will must supply what is lacking." And **Rabbi** said, "A little more or less guilty matters little, since, once for all, the public weal demands that he should be removed." Then **Caiaphas** said, "In securing the execution of our sentence it would be safest if we could so contrive that the sentence of death should be pronounced by the Governor, then we should be clear of all responsibility." "We can try," said **Nathanael;** "if it miscarries, it is still always open to us to have our sentence carried out by our trusty friends in the commotion of a great tumult, without we ourselves being openly responsible for anything." "And then," said **Rabbi,** "if the worst comes we should have him in our hands, and in the silence of a dungeon it will not be difficult to find a sure hand to deliver the Sanhedrin from its enemy." Then **Caiaphas** arose and said, "Circumstances will teach us what should be done. Now let us break up. But hold

Nacht bereit, unverzüglich wieder hieher zu kommen, wenn ich euch rufen lasse. Die Sache muß schnell zur Entscheidung gebracht werden; es ist keine Zeit zu verlieren! Also — unser Beschluß ist: Er sterbe!

Alle. Er sterbe — der Feind unseres heiligen Gesetzes!

VII. Vorstellung.

Jesus am Ölberge.

Prolog.

Wie Adam kämpft mit drückender Lebensmüh',
An Kraft erschöpft, im Schweiße des Angesichts,
Um, ach, die eig'ne Schuld zu büßen,
So drückt den Heiland die fremde Sünde.

Versenkt in einem Meere von Traurigkeit,
Von schwerer Last zur Erde das Haupt gebeugt,
Von blut'gem Angstschweiß überronnen,
Kämpft er den heißesten Kampf am Ölberg.

Schon nahet auch, als Führer der Häscherschar
Der treu-vergeß'ne Jünger Iskarioth,
Zum Schergendienste des Verrates,
Schändlich entweihend der Liebe Siegel.

So Böses tat auch Joab an Amasa;
Er drückt zugleich mit heuchelnder Miene ihm
Den Kuß der Freundschaft auf die Lippen
Und in das Herz, ach, des Dolches Spitze.

A. Vorbilder.

1. Adam muß im bittern Schweiße seines Angesichtes sein Brot essen. 1. Mos. 3. 17.

Judas, ach, verschlang den Bissen
Bei dem Abendmahle
Mit unheiligem Gewissen
Und verfiel der finstern Macht sogleich.
„Was du tun willst," spricht der Herr,
„Juda! — das vollbring geschwind!" — Und er
Eilte aus dem Speisesaale
In die Synagoge hin
Und verkaufte seinen Meister.

yourselves ready at any hour of the night to be called together. The affair must be settled quickly. There is no time to be lost. Our resolution is, he must die." And all the members of the High Council cried tumultuously, "Let him die, let him die! The enemy of our Holy Law!"

ACT VII.

PROLOGUE.

As Adam fights against life's burden and weight—
His strength exhausted—in the sweat of his brow,
In expiation of his own guilt,
So is Christ by others' sin weighed down.

Sunk in a sea of overwhelming sadness,
With heavy load his head bowed down to the earth,
Drenched with the bloody sweat of anguish—
He fights his fiercest fight on Olivet.

Already approaches, leading the men-at-arms,
The faith-forgetting disciple Iscariot,
Desecrating thus the seal of love
To the service of treachery.

A like evil deed did Joab by Amasa.
As he pressed home at once, with feigned looks of love,
The kiss of friendship on his lips,
And into his heart, the dagger's point.

TABLEAU X.

[The scene in the Garden of Gethsemane is heralded by a double tableau. The first, which is the tenth in order of tableaux, shows Adam under the curse; the second, Joab's treacherous assassination of Amasa. Adam, clad in a white sheepskin, is represented as sweating and wearied by digging in ungrateful soil. Three of his small children are helping him to pull the thorns and briars from the earth, while Eve, apparently a young girl, with brown hair, also skin-clad, is the centre of a group of three very young children, while two in the background are playing with a stuffed lamb. The parallel is worked out by the choir between Adam's sweating and the bloody sweat in Gethsemane.]

Judas ate the hallowed bread
At the holy table,—
With a conscience seared and dead,
And straightway Satan entered him.
"What thou doest," spake the Lord,
"Judas, do it quick!"—and he
Hasted forth, as he was able,
To the Synagogue away,
And betrayed his Master.

Bald ist vollbracht — bald ist vollbracht
Die schrecklichste der Taten,
Ach, heute noch, in dieser Nacht
Wird Judas ihn verraten,
Wollt alle dann mit Jesus geh'n,
Ihn leiden, dulden, sterben seh'n!

O wie sauer, o wie heiß
Wird es Vater Adam nicht,
Seht! Ihm fällt ein Strom von Schweiß
Über Stirn und Angesicht. —

Dieses ist die Frucht der Sünde,
Gottes Fluch trägt die Natur;
Darum gibt bei saurem Schweiße
Und bei mühevollem Fleiße
Sie die Früchte sparsam nur.

So wird's unserm Heiland heiß,
Wenn er auf dem Ölberg ringt,
Daß ein Strom von blut'gem Schweiß
Ihm aus allen Gliedern dringt.

Dieses ist der Kampf der Sünde,
Für uns kämpfet ihn der Herr,
Kämpfet ihn in seinem Blute,
Siegt und trinkt mit festem Mute
Jenen Kelch der Leiden leer.

2. Joab, unter dem Vorwande, dem Amasa den Freundschaftskuß aufzudrücken, stößt ihm den Dolch durch den Leib. 2. Kön. 20. 9.

Den Auftritt bei den Felsen Gabaon —
Den wiederholet Judas — Simons Sohn,

Ihr Felsen Gabaon!
Warum steht ihr ohne Würde —
Sonst des heil'gen Landes Zierde!
Wie mit einem Trauerflor umhüllet da?
Saget, ich beschwör' euch, saget: was geschah?

The foulest deed will soon be done
That earth or hell displays,—
Alas! ere this night's course be run,
Judas his Lord betrays!
Come now, ye faithful souls, draw nigh,
See Jesus suffer, bleed and die.

Oh, what weariness and heat
Is to Father Adam known—
See, there falls a stream of sweat
Over face and forehead down!

Now behold the fruits of sin:
'Neath the curse groans Nature sore.
Therefore though he toil in field,
All his pain and labour yield
Scanty fruits for evermore.

Christ the burden and the heat
On the Olive-Mount doth bear,
So that streams of bloody sweat
Drop from brow and body there.

Now behold the fight 'gainst sin
That the Lord doth wage for us!
Waged in His own heart's blood,
Agonised—yet firm He stood—
Drank the cup of suffering thus!

TABLEAU XI.

[The eleventh tableau represents Joab making ready to smite Amasa under the fifth rib, while proffering him a friendly kiss. We here come upon several soldiers who do duty in the next scene as the guard who arrest Jesus. The tableau is remarkable, because, as the chorus sings, there comes an echo from the rocks within, where a concealed choir sing in response to the eager enquiry of the chorus, "What befell?" describing the murder of Amasa, which, of course, needs no link to connect itself with the coming betrayal of Jesus.]

The scene by the rocks of Gibeon
Is repeated by Judas, Simon's son.

Ye rocks of Gibeon!
Why do ye mourning stand,
That once were counted joy of all the land,
As though in gloomy veil enshrouded!—Tell,
Oh tell me, I adjure you, what befell?

Flieh', Wanderer!
Verflucht ist dieser blutgedüngte Ort!
Da fiel, von einer Meuchlerhand durchbohrt,
Einst Amasa,
Vertrauend treuer Freundschaft heil'gem Gruß -
Getäuscht durch Joabs falschen Bruderkuß.
O, ruft in unserer Stimme:
Der Fluch sei dir!

Die Felsen klagen über dich;
Die blutgetränkte Erde rächet sich.
Verstummet Felsen Gabaon und vernehmet mit Grauen,
Was wir dort auf dem Ölberg schauen.

Judas gibt den Menschensohn
Ach, mit einem heuchlerischen Gruße
Und mit einem falschen Kusse
Um den schnöden Geldgewinn
In der Mörder Hände hin.
Ihr Felsen Gabaon!

Verflucht sei, wer den Freund betrügt,
Mit Heuchlermiene Liebe lügt.
Mit Judaskuß der Unschuld naht,
Im Herzen aber sinnt Verrat.
„Fluch ihm!" soll's an die Felsen schallen,
„Fluch ihm!" vom Felsen widerhallen.

B. Handlung.

Christus leidet bittere Todesangst — wird von Judas mit einem Kusse verraten — von der Rotte gefangen genommen und weggeführt.

1. Auftritt.

Gegend in der Nähe des Ölberges.

Judas. Nun habet acht. Wir nähern uns dem Orte, wohin sich der Meister aus Jerusalem zurückgezogen hat.

Salomon. Wenn wir aber von seinen Jüngern doch bemerkt werden?

Judas. Weil der Überfall so unerwartet geschieht, ist an eine Gegenwehr nicht zu denken.

Fly hence, O wanderer,
This blood-stained spot is cursed in all the land:
Here fell, stabbed through and through by murderer's hand,
Once Amasa,
Who, trusting in the love of him he greeted,
By Joab with a brother's kiss was cheated.
Oh cursed be he!

The rocks, lament for thee,—
The blood-stained earth takes vengeance heavily.
Be dumb, ye rocks of Gibeon, hear with dread,
What now upon the Mount has sped.

Judas doth deliver One
Greater yet, with feigned words,
And a kiss that slays like swords,
For the base gain of a day,
Up to those who wait to slay.
Ye rocks of Gibeon!

Cursed be who his friend betrays,—
Falsely feigning loving ways,—
Innocence, with Judas-kiss,
To destruction leads like this!
"Cursed be he!" to the rocks shall sound—
From rock to rock the curse rebound.

THE GARDEN OF GETHSEMANE.

Now when the evening was fully come, there were gathered together in the neighbourhood of the Mount of Olives those who were appointed by the Sanhedrin to seize Jesus. *Judas* was there with *Dathan* and the other traders, as well as the four priests sent by Caiaphas to see that all things went well. With them came the *Temple Watch* under the command of one *Selpha*, in steel helmet and steel-embossed leather cuirass. The Watch consisted of twenty men in armour, two of whom carried long clubs set with spikes, two bore braziers of burning coals, while the rest carried spears. Conspicuous among the Watch were *Malchus*, the high priest's servant, and *Balbus*. They approached stealthily, and **Judas** addressed them, saying, "Now be careful. We are approaching the place whither the Master has withdrawn himself, to spend the quiet night in solitude." Then said **Solomon**, one of the priests, "I suppose the disciples will not perceive us too soon." "No," said **Judas**, "As the attack is so unexpected there will be no resistance to

Rotte. Und wagen sie's, so sollen sie die Stärke unseres Arm's fühlen!

Judas. Seid unbekümmert! Er wird ohne Schwertstreich in euere Hände kommen.

Josaphat. Aber wie erkennen wir im Dunkel den Meister, daß wir nicht etwa einen von seinen Anhängern fangen.

Judas. Ich will euch dieses als ein Zeichen geben. Wenn wir im Garten sind, so gebet genau acht! Ich eile auf ihn zu. Den ich nun küssen werde, der ist es! Diesen bindet!

Kore. Gut, dieses Zeichen läßt uns sicher gehen.

Ptolomäus. Hört ihr's? An dem Kusse sollt ihr den Meister erkennen!

Rotte. Wir hören es und werden genau achthaben.

Judas. Jetzt laßt uns eilen! Es ist Zeit; wir sind nicht mehr weit von dem Meierhofe.

Josaphat. Juda! Wenn uns die heutige Nacht dieses Glück in den Schoß wirft, so sollst du die herrlichsten Früchte deines Werkes ernten.

Esron. Auch von uns sollst du noch belohnt werden.

Rotte. Nun warte, du Volksaufwiegler! Jetzt wird dir dein Lohn werden.

2. Auftritt.

Der Ölgarten.

Christus. Fürwahr! Fürwahr! Ich sage euch: Ihr werdet weinen und wehklagen; die Welt aber wird frohlocken. Ihr werdet traurig sein; aber eure Traurigkeit wird in Freude verwandelt werden. Denn ich werde euch wiedersehen, und euer Herz wird sich freuen und euere Freude wird niemand mehr von euch nehmen. — Ich bin vom Vater ausgegangen und in die Welt gekommen. Ich verlasse die Welt und gehe zum Vater.

Petrus. Jetzt sprichst du deutlich, und ohne Gleichnisse.

Jakobus major. Jetzt sehen wir, daß du alles weißt.

Thomas. Darum glauben wir, daß du von Gott ausgegangen bist.

Christus. Glaubet ihr jetzt? Aber sieh! Es kommt die Stunde, und sie ist schon da, da ihr euch jeder in das

fear." Then cried the **Temple Watch**, aloud, "Should they try it, they shall feel the weight of our arms." "You will seize him," said **Judas**, "without a single sword stroke." "But," said **Josaphat**, "how shall we know the Master in the darkness, so as not to arrest one of his followets in his place?" "I will give you a sign," said **Judas**— "when we are in the garden, then give careful heed: I will hasten up to him, and the man whom I shall kiss, that is he, bind him!" Then said **Korah**, "Good, this sign will prevent us from making any mistake." **Ptolomy**, the pharisee, then turned to the Watch and said, "Do you hear? you will know the Master by a kiss?" "Yes! yes!" cried the **soldiers**, "we shall not miss him." "Now," said **Judas**, "let us make haste, it is time. We are not far from the garden." Then said **Josaphat** to Judas, "Judas, if to-night brings us good fortune, thou wilt profit by the fruit of thy work." The **traders** added, "We too will recompense thee richly!" Then cried all the **soldiers** together, "Now look out, thou stirrer-up of the people, thou wilt soon have thy reward." Thereupon the whole company moved off into the darkness, and remained hidden in an ambush until the signal should be given.

After a time *Jesus* and his *disciples* entered the Garden of Gethsemane. **Jesus** spoke unto them, saying, "Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy, for I will see you again, and your heart shall rejoice, and your joy no one taketh from you. I came forth from the Father, and am come into the world. I leave the world again and go unto the Father." "Lo," said **Peter**, "now thou speakest plainly and no more in parables." Then said **James the Greater**, "Now we see that thou knowest all things, and hast no need that one should ask thee anything." And **Thomas** added, "Therefore we believe that thou camest forth from God." **Jesus** answered them, saying, "Do ye now believe? Behold, the hour cometh, yea, is already come, when ye shall be scattered every man to his own, and leave

Seinige zerstreuen und mich allein lassen werdet. Doch bin ich nicht allein, denn der Vater ist bei mir. — — Ja, Vater! Die Stunde ist gekommen! Verherrliche deinen Sohn, damit dein Sohn dich verherrliche! — Ich habe das Werk vollbracht, das du mir aufgetragen hast; ich habe deinen Namen den Menschen geoffenbart, die du mir von der Welt gegeben hast. Heiliger Vater! Erhalte sie in deinem Namen! Heilige sie in der Wahrheit! — Aber nicht allein für sie bitte ich, sondern auch für diejenigen, die durch ihr Wort an mich glauben werden, damit alle Eines seien, wie du, Vater, in mir bist, und ich in dir bin. — Vater! ich will, daß, wo ich bin, auch die bei mir seien, die du mir gegeben hast, damit sie meine Herrlichkeit schauen, die du mir gegeben hast! Denn du hast mich geliebt, ehe die Welt gegründet war. — — — Hier ruhet, indes ich dort hingehe und bete! Betet, daß ihr nicht in Versuchung fallet! — — Ihr aber, Petrus, Jakobus und Johannes, gehet mit mir!

Jünger. Ach! Was wird mit unserm Meister geschehen?

Jakobus major. So traurig sah ich ihn noch nie.

Jakob minor. Ach! wie ist auch mein Herz von Traurigkeit belastet!

Matthäus. O, daß doch diese Nacht vorüber wäre mit ihren trüben Stunden!

Alle. Nicht umsonst hat uns der Meister darauf vorbereitet.

Philippus. Wir wollen uns hier niederlassen und seine Zurückkunft abwarten.

Thomas. Ja, das wollen wir! Ich bin ganz müde und kraftlos.

Christus. O liebe Kinder! Meine Seele ist betrübt bis zum Sterben! Bleibet hier und wachet mit mir! Ich will mich ein wenig entfernen, um durch den Ruf zum Vater mich zu stärken.

Petrus. O lieber, guter Meister!

Johannes. Meine Seele leidet mit der Seele unseres Lehrers.

me alone. Yet I am not alone, for the Father is with me. Yes, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. I have finished the work which thou hast given me to do. I have manifested thy name unto the men which thou gavest me out of the world. Holy Father, keep them in thy name: sanctify them in the truth. Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world." Then turning to the disciples who were following him into the garden he said, in a voice which was broken with sorrow, "Children, sit ye here while I go and pray yonder. Pray that ye enter not into temptation; but ye, Peter, James, and John, follow me." Eight of the disciples then sat down in the shade under the trees, while Jesus went forward with the three. Watching Him go some of the eight exclaimed. "Oh! What will happen to our Master." **Bartholomew** said, "Never have I seen him so sad"; and **James the Less** replied, "My heart is also laden down with sadness"; while **Matthew** cried, "Ah, that this night were past with its weary hours." And others exclaimed, "Not in vain has our Master prepared us for this." **Philip** said, "We will sit down here and await his return." "Yes," said **Thomas**, "that we will, for I am utterly worn out and weary." Then **Jesus**, who had come forward with Peter, James, and John, said unto them, "Ah, beloved children, my soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me." Then after a pause he added, "I will go a little further apart in order to strengthen myself by communion with the Father." As Jesus with slow and staggering steps went towards the grotto, **Peter** cried, looking after him, "Ah, dear, good master," and **John** exclaimed, "My soul is suffering with the soul of

Petrus. Mir ist so schwer! — — so bange! —

Jakobus major. Warum sondert uns der gute Meister heute so voneinander?

Johannes. Ach! Wir werden Zeugen sein. —

Petrus. Wisset, ihr Brüder? Wir waren Zeugen seiner Verklärung auf dem Berge. Aber jetzt — was werden wir sehen müssen?

Christus. So soll diese Stunde über mich kommen, die Stunde der Finsternisse! — Doch dazu kam ich ja in die Welt! — Vater! — Mein Vater! — Wenn es möglich ist, — und dir ist ja alles möglich — so gehe dieser Kelch von mir vorüber! — Doch Vater, nicht wie ich will, — sondern wie du willst! — Simon!

Petrus. Ach! mein Meister! —

Christus. Simon! Du schläfst?

Petrus. Meister! Sieh, hier bin ich.

Christus. Konntet ihr nicht eine Stunde mit mir wachen?

Petrus. Vergib mir! Ich will mit dir wachen.

Johannes und Jakobus. Der Schlaf, Rabbi, hat uns überwältigt.

Christus. O wachet und betet, daß ihr nicht in Versuchung fallet!

Alle drei. Ja, Herr, wir wollen beten und wachen.

Christus. Der Geist ist zwar willig, aber das Fleisch ist schwach. Mein Vater! Deine Forderung ist gerecht! Deine Ratschlüsse sind heilig! — du forderst dieses Opfer! — Vater! — — — der Kampf ist heiß — doch wenn sich dieser Kelch von mir nicht entfernen kann, ohne daß ich ihn trinke, so geschehe, Vater, dein Wille! Heiligster! Heilig werde es von mir vollbracht! — — — So sind also eure Augen noch zu schwer, als daß ihr wachen könntet? O meine Vertrautesten! Auch bei euch finde ich keinen Trost! Ach! Wie wird jetzt alles dunkel um mich her! Die Angst des Todes umfängt mich! — Die Schwere des göttlichen Gerichtes liegt auf mir! O Sünden, Sünden der Menschen! Ihr drückt mich nieder! O der furchtbaren Last! O der Bitterkeit dieses Kelches! — — Mein Vater! Wenn

our teacher." As they sat down **Peter** said, "I am very anxious." **James** said, "Why does our dear Master thus separate us from one another?" **John** replied, "Alas! we are to be witnesses," and **Peter** continued, "Ye know, brethren,—we were the witnesses of his transfiguration on the mountain, but now, what is it that we have to see?" Slowly Peter, James, and John, who were sitting apart, fell asleep. **Jesus** having reached the grotto, said, "This hour must come upon me—the hour of darkness. But for this came I into the world." Then falling upon his knees he clasped his hands, and looking up to heaven cried, with a great and pitiful voice, "Father! my Father! if it be possible, and with thee all things are possible, let this cup pass from me!" Then Jesus fell upon his face on the ground and remained silent for a while. Then again he rose upon his knees and cried, "Yet, Father, not as I will, but as thou wilt!" Then, standing up, he looked towards heaven and slowly returned to the three disciples.

And lo, when he approached he found them asleep. "Simon!" he said. **Simon Peter,** as in a dream, rubbed his head and said, "Alas! my Master." **Jesus** said, "Simon, dost thou sleep?" **Peter,** rousing himself, said, "Master, here I am." **Jesus** said, "Could ye not watch with me one hour?" **Peter** cried, "O Master, forgive. I will watch with thee." The **apostles** said, "Rabbi, sleep has overpowered us." Then said **Jesus,** "Watch and pray, that ye enter not into temptation." The **apostles** answered, "Yes, Lord, we will watch and pray!" Then said **Jesus** unto them, "The spirit indeed is willing, but the flesh is weak." So saying he turned from them, and again slowly walked towards the grotto.

Praying, he said, "My Father, thy demand is just, thy decrees are holy, thou claimest this sacrifice." Then falling upon his knees he prayed, saying, "Father, the strife is fierce." Falling upon his face he remained silent for a time, then raising himself again he cried, "Yet, Father, if this cup may not pass away from me unless I drink it, Father, thy will be done." Then standing up he said, "Holy One, it will be completed by me in righteousness!"

Then once more he came back to the sleeping disciples; this time he did not rouse them. "Are also your eyes so heavy that ye could not watch?" he said. "Ah! my most trusted ones, even among you I find no consolation!"

Then returning over the rocky road which led to the grotto he paused for a moment in silence while a great sorrow overwhelmed him. "Oh, how dark it grows around me, the anguish of death encompasses me! The burden of God's judgment lies upon me! Oh, the sins! O, the sins of mankind! they weigh me down. Oh, the fearful burden! Oh, the bitterness of this cup!" Then coming to the grotto again he cried, "My

es nicht möglich ist, daß die Stunde an mir vorübergehe, so geschehe dein Wille! — Dein heiligster Wille! — Vater! — Dein Sohn! — höre ihn!

3. Auftritt.

Engel. Menschensohn! Heilige des Vaters Willen! Überschaue die Seligkeiten, die aus deinem Kampfe hervorgehen werden! Der Vater hat dir's aufgetragen, — du hast es freiwillig auf dich genommen, das Sühnopfer zu werden für die sündige Menschheit; — führe es aus! — Der Vater wird dich verherrlichen! —

Christus. Ja, heiligster Vater! Deine Fügung bete ich an! — vollbringen will ich sie, vollbringen! — versöhnen, retten, beseligen! — Gestärkt durch dein Wort, o Vater, gehe ich mit Freude dem entgegen, was du mir, dem Stellvertreter der sündigen Welt, bestimmt hast! Jetzt schlafet und ruhet aus!

Petrus. Was ist es, Meister?

Alle drei. Sieh, wir sind bereit.

Christus. Die Stunde ist gekommen! Der Menschensohn wird in die Hände der Sünder überliefert. Steht auf und laßt uns gehen.

Jünger. Was ist das für ein Getöse?

Philippus. Kommt, wir wollen um unsern guten Meister uns versammeln!

Christus. Seht! der mich verraten wird, ist nahe.

Andreas. Was will diese Rotte Leute?

Alle. Ach! Es ist um uns geschehen!

Johannes. Und seht! Judas an der Spitze!

4. Auftritt.

Judas. Rabbi! sei gegrüßt! —

Christus. Freund! Wozu bist du gekommen? Mit einem Kusse verrätst du den Menschensohn? Wen suchet ihr?

Rotte. Jesum von Nazareth!

Christus. Ich bin es.

Einige aus der Rotte. Weh' uns! Was ist das?

Father!" and falling down he prayed, "If it is not possible that this hour pass away from me, thy will be done! Thy holiest will! Father! Thy son! Hear him!"

Then from out of the darkness a bright and shining **angel** in white apparel, and with radiant wings, descended upon him. And out of the silence were heard these words, "O Son of Man, sanctify the Father's will! Look upon the blessedness which will proceed from thy struggles. The Father has laid it upon thee, and thou hast of thy free will taken it upon thee to become the sacrifice for sinful man. Carry it through to the end! The Father will glorify thee."

Then said **Jesus**, "Yes, most holy Father, I adore thy providence, I will complete the work—to reconcile, to save, to bless!" Then standing up he cried in a more joyful tone, "Strengthened by thy word, O Father! I go joyfully to meet that to which thou hast called me, as the substitute for sinful man."

With lighter step he returned to the place where the three disciples lay slumbering peacefully. He looked upon them and said, "Sleep now, and take your rest!" **Peter** hearing his voice, said, "What is it, Master?" Then all three answered, "Behold we are ready." Then said **Jesus**, "The hour is come, behold the Son of Man is betrayed into the hands of sinners. Rise, let us be going!"

Even as he spoke these words the tramp of armed men was heard in the immediate neighbourhood of the garden, mingled with loud cries of denunciation and vengeance. "What is that uproar?" said the **disciples.** "Come," said **Philip,** who hurried forward from behind with the rest of the eight,, "Come let us gather round the Master." At that word the disciples hastened forward. "Behold," said **Jesus**, "he that betrayeth me is at hand." The disciples looked in the direction which Jesus indicated, and there, by the flaring light of the braziers carried by the *Temple Watch*, they saw *Judas* advancing at the head of the band. "What does this multitude want?" said **Andrew.** For an answer all the disciples cried as with one voice, "Alas, we are undone!" "And see," cried **John**, "Judas is at their head!"

Even as he said this **Judas** with long and stealthy steps sprang forward, looking from side to side as he came, until he stopped immediately behind Jesus; then standing on tiptoe he reached over the shoulder of Jesus and kissed him, saying, "Hail, Master!" **Jesus** answered, "Friend, wherefore art thou come? Betrayest thou the Son of Man with a kiss?"

Then, stepping forward to meet the armed band, he faced them fearlessly and said, "Whom seek ye?" A loud and angry shout went up from the **soldiers**, "Jesus of Nazareth!" **Jesus** said, "I am he." As he uttered these words the soldiers fell backward to the ground, crying, "Woe unto us! What is this?" The

Jünger. Ein einziges Wort von ihm stürzt sie nieder!
Christus. Fürchtet euch nicht! Stehet auf!
Jünger. Herr! Wirf sie nieder, daß sie sich nimmer erheben!
Christus. Wen suchet ihr?
Rotte. Jesum von Nazareth.
Christus. Ich habe es euch gesagt, daß ich es bin. Wenn ihr also mich suchet, so lasset diese gehen!
Selpha. Ergreifet ihn!
Petrus und Philippus. Herr! Sollen wir mit dem Schwerte dreinschlagen?
Malchus. O weh! Ich bin verwundet! O weh! Mein Ohr ist weg!
Christus. Lasset ab! Nicht weiter! Sei unbesorgt! Du sollst geheilet sein! Und du — stecke dein Schwert in die Scheide; denn alle, die das Schwert ergreifen, werden durch das Schwert umkommen. Soll ich den Kelch, den mir der Vater gereicht hat, nicht trinken? Oder meinst du nicht, daß ich meinen Vater bitten könnte, und daß er mir jetzt mehr als zwölf Legionen Engel zu Hilfe schicken würde? Wie würde dann aber die Schrift erfüllt werden, daß es so geschehen müsse? Ihr seid auf mich wie auf einen Räuber ausgegangen, mit Schwertern und mit Knütteln mich gefangen zu nehmen; und ich saß doch täglich bei euch im Tempel und lehrte, — und ihr strecktet eure Hand nicht nach mir aus und ergriffet mich nicht. Aber dies ist eure Stunde, dies die Macht der Finsternis! Seht, hier bin ich!
Selpha. Umgebet ihn! Bindet ihn fest, daß er uns nimmer entkomme!
Nathan. Dafür seid ihr dem hohen Rate verantwortlich.
Rotte. Aus unsern Händen wird er sich nicht mehr losreißen.
Abrion. Jetzt wollen wir unsere Rache kühlen!
Booz. Du sollst deinen Frevel teuer büßen!
Dathan. Weißt du, was du im Tempel getan hast?
Josaphat. Wir wollen nun voraus in die Stadt eilen! Der hohe Rat erwartet mit Sehnsucht unsere Ankunft.

disciples exultingly cried, "One single word from him casts them to the ground." But **Jesus** said to the soldiers, "Fear not, arise." As they regained their feet the **disciples** whispered eagerly to Jesus, saying, "Lord, cast them down, so that they shall never rise again." But **Jesus**, a second time, asked, "Whom seek ye?" Again the crowd replied, "Jesus of Nazareth." Then **Jesus** said, "I have already told you that I am he; if therefore ye seek me, let these go their way."

Selpha, the leader of the band, cried, "Seize him!" The soldiers approached Jesus; Malchus and Balbus, carrying in their hands a small cord, grasped him by the wrists in order to bind him. **Peter** and **Philip** asked Jesus, saying, "Lord, shall we smite with the sword?" Before Jesus replied, Peter's sword flashed from its sheath and descended on the head of Malchus. The helmet turned the descending blade, and instead of splitting his skull it only sliced off his ear. "Alas," cried **Malchus**, "I am wounded; my ear is off!" Then said **Jesus** to the disciples, "Suffer ye thus far." And reaching forward to Malchus he said, "Be not troubled, thou shalt be healed." And touching his ear, that moment it was made whole. Malchus felt his ear with astonishment. His comrades satisfied themselves that the ear was as the other, and stood motionless; while **Jesus** turned to Peter and said, "Put up thy sword into its sheath; for all they that take the sword shall perish with the sword. The cup which the Father hath given me shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then would the Scriptures be fulfilled that thus it must be?"

Then turning to the Pharisees, he said, "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you in the Temple teaching, and ye laid no hold on me. But this is your hour and the power of darkness. Behold, I am here!" "Surround him," cried **Selpha**; "bind him fast, that he escape not." Then said **Nathan**, "Ye are responsible to the Council that he does not escape." At Selpha's command Malchus and Balbus had seized Christ, and were busily engaged in tying his hands together with cords. Slowly one by one, the disciples stole away, leaving Jesus alone in the midst of his captors. In reply to Nathan the **soldiers** said, "Out of our hands he shall not escape." Then cried with a loud voice the **traders**, with **Dathan** at their head, "Now we will slake our vengeance!" **Booz** shouted, "Thou shalt pay dearly for thy offence." And **Dathan** added, "Dost thou still remember what thou didst to us in the Temple?" **Josaphat** said to the other Pharisees, "We will hasten on into the city. The Sanhedrin will be awaiting our arrival with impatience." The **traders**

Händler. Wir aber gehen nicht von der Seite dieses Bösewichtes.

Nathan. Zuerst zum Hohenpriester, zu Annas! Dorthin führet ihn!

Selpha. Wir kommen nach.

Josaphat. Juda! Du bist ein Mann!

Salomon. Du hast als Mann Wort gehalten.

Judas. Sagte ich es euch nicht: Heute noch wird er in eurer Gewalt sein?

Ptolomäus. Ja! Den ganzen hohen Rat hast du zum Schuldner dir gemacht.

Rotte. Fort mit dir! In Jerusalem wird man über dich entscheiden.

Selpha. Laßt uns eilen! Führet ihn behutsam!

Rotte. Ha! Laufe nun, wie du im Judenlande herumgelaufen bist.

Selpha. Schonet seiner nicht! Treibet ihn an!

Rotte. Vorwärts! Oder man wird dich mit Kolben treiben.

Händler. Hilft dir der Beelzebub nicht mehr?

Zweite Abteilung.

Von der Gefangennehmung im Olivengarten bis zur Verurteilung durch Pilatus.

VIII. Vorstellung.

Jesus vor Annas.

Prolog.

O der schaurigen Nacht! Sehet den Heiland an!
Von Gericht zu Gericht wird er umhergeschleppt.
Allenthalben kommt Schmähung
Und Mißhandlung entgegen Ihm.

Ein freimütiges Wort, das er zu Annas spricht,
Lohnt ein Bösewicht Ihm, schlägt Ihn mit roher Faust,
Um sich Lob zu verdienen,
Ins holdselige Angesicht.

replied, "But we will not leave this scoundrel for an instant." "First," said **Nathan,** "we must go to the High Priest Annas. Lead him thither!" **Selpha** said, "We follow thee!" As the band prepared to obey the word of command **Josaphat** came up to Judas and said approvingly, "Thou art a man indeed!" and **Solomon** added, "Thou knowest how to keep thy word." **Judas** complacently answered, "Did I not tell you that he would be in your power to-day?" **Ptolomy** said, "Thou hast placed the whole Council under an obligation to thee." The procession then went off, leading Jesus to the palace of **Annas.** The Temple Watch formed behind Jesus, who, with his hands bound before him, was thrown violently forward by **Malchus** and **Balbus,** who held the other ends of the cords which bound him, and marched behind him. They cried, "On with thee! In Jerusalem they will settle thy affair!" **Selpha,** who marched at the head of his band, cried, "Let us hasten; lead him away carefully." And **all the band** shouted, "Ha! run now as thou hast hitherto run to and fro about the land of Judæa." "Spare him not!" said **Selpha**; "drive him on!" "Forward!" cried the **soldiers**, shouting together; "otherwise thou shalt be driven on with staves." And as they marched away, driving Jesus before them, the **traders** derided him, saying, "Doth Beelzebub then aid thee no longer?"

SECOND DIVISION.

From the arrest in the Garden of Gethsemane to the condemnation by Pilate.

ACT VIII.

PROLOGUE.

Oh, the terrible night! Look at the Saviour now!
How he is haled from judgment-seat to judgment-seat!
To meet with foul abuse
And outrage everywhere.

For but one fearless word that He to Annas speaks,
As His reward, a man strikes Him with ruthless hand,
The tyrants' praise to win,
Full on His holy face.

Solcher schmähliche Lohn ward dem Michäas auch,
Da er Wahrheit enthüllt Achab dem Könige;
Von den Lügenpropheten
Gibt ihm einer den Backenstreich.

Wahrheit erntet gar oft Haß und Verfolgung nur;
Doch ihr möget ihr Licht schauen und bannen auch —
Endlich wird es obsiegen
Und durchbrechen die Finsternis.

A. Vorbild.

Michäas, der Prophet, bekommt einen Backenstreich, weil er dem König Achab die Wahrheit sagte. 3. Kön. 22. 24.

Begonnen hat der Kampf der Schmerzen
Begonnen in Gethsemani.
O Sünder! Nehmet es zu Herzen,
Vergesset diese Szene nie,

Für euer Heil ist dies gescheh'n,
Was auf dem Ölberg ihr geseh'n,
Für euch betrübt bis in den Tod
Sank er zur Erde nieder,
Für euch drang ihm, wie Blut so rot,
Der Schweiß durch alle Glieder.

Wer frei die Wahrheit spricht,
Den schlägt man ins Gesicht.

Michäas ward von Sedekias Hand getroffen,
Weil er zu sagen wagte offen:
„Wenn du Ramoth wirst bekriegen,
König, wirst du unterliegen;
Glaube nicht, was prophezeih'n,
Die dem Dienste Baal's sich weih'n,
Glaub' den Schmeichlerworten nicht,
Hör' des Gottgesandten Stimme,
Sie betrügt dich, Achab, nicht!"
Für dieses Wort schlug ihn im Grimme,
Der gelogen, ins Gesicht.

Such base recompense was given to Micaiah;
When to Ahab the king he prophesied truly,
One of the false prophets
Smote him then upon the face.

Truth wins often hatred and persecution;
Yet, though ye may see her light, and banish it,
At last it will conquer,
And in glory light the gloom.

TABLEAU XII.

[The twelfth tableau shows how Micaiah, the prophet of the Lord, was smitten by Zedekiah, the priest of Baal, for daring to predict, before Ahab and Jehoshaphat, the approaching death of the King of Israel at the battle of Ramoth Gilead.]

Now has begun the anguished fight
Begun in dark Gethsemane.
O sinners, never let this night
For evermore forgotten be!

For your salvation this has been,
Which on the mountain we have seen;
When, sorrowing unto death, He sank
To earth, it was for you,—
'Twas for your sake the damp turf drank
Those drops of crimson dew.

He who truth does speak
Is smitten on the cheek.

Micaiah thus by Zedekiah's hand was smitten
Because he freely dared to say—'tis written—
"King, if thou wilt still assail
Ramoth, thou shalt ne'er prevail.
Believe thou not their prophecies.
Baal's seers are thy undoing;
Wilt thou save thyself from ruin
Harken not these flatterers' lies.
But the voice of God's own prophet
Flatters not proud Ahab's race,"
Then a lying priest arising
Strikes him, wrathful, in the face.

In der Welt die Schmeichler tragen
Ehre und Gewinn davon,
Doch, die treu die Wahrheit sagen,
Ernten Schimpf und Schmach als Lohn.

B. Handlung.

Jesus wird Annas vorgestellt und ins Angesicht geschlagen. Palast des Annas.

1. Auftritt.

Annas. Ich kann keine Ruhe finden in dieser Nacht, bis ich weiß, daß dieser Ruhestörer in den Händen der Unsrigen ist. O möchte der Feind der Synagoge bereits in Fesseln geworfen sein! Voll Sehnsucht erwarte ich meine treuen Diener mit dieser Nachricht.

Esdras. Sie können nicht mehr lange weilen; es ist geraume Zeit, daß sie aufgebrochen sind.

Annas. Vergebens ist mein bekümmerter Blick fort und fort nach der Kidronsgasse gerichtet. Es läßt sich nichts sehen, nichts hören. Geh, liebster Esdras! Eile dem Kidronstore zu und sieh, ob sie nicht herannahen.

Esdras. Wie der Hohepriester befiehlt.

Annas. Das wäre ein Unglück für das hohe Synedrium, wenn uns diesmal der Wurf mißlingen sollte.

Sidrach. Hoherpriester! Laß die Sorgen!

Misael. Es ist an einem guten Erfolg nicht zu zweifeln.

Annas. Sie werden doch ihren Weg nicht geändert haben und etwa durch das Tor Siloah zurückkehren? Ich muß auch von dieser Seite Späne halten lassen.

Sidrach. Wenn der Hohepriester es wünscht, will ich dem Tore Siloah zueilen.

Annas. Ja, tue es! Sieh aber zuerst, ob niemand durch die Synedriumsgasse herankomme.

Sidrach. Ich will nicht säumen.

Annas. Die Nacht rückt vor — und immer noch keine Gewißheit! Jede Minute dieser bangen Erwartung ist mir mehr als eine Stunde. — — Ich meine, — es kommt jemand zu meinem Hause gelaufen; — ja, ja! Es kommt jemand! Es wird wohl gute Botschaft sein!

Honour, glory, and great rewards,
In this world do flatterers gain,
Whilst those who alway speak the truth
Insult and disgrace do earn.

JESUS BEFORE ANNAS.

It was dark night, and there was silence in the street before the house of Annas, the High Priest, when his door opened, and *Annas*, attended by *Esdras*, *Sidrach*, and *Misael*, came upon the balcony. "I can find no rest this night," said **Annas**, looking impatiently up and down the street, "until I know that this disturber of the peace is in our hands. Oh! if he were only safe and in fetters. Full of longing and anxiety I await the arrival of my servants with the joyful news." Then said **Esdras**, "They cannot be much longer, for it is a good while since they went away." "In vain," replied **Annas**, "has my troubled gaze searched the street of Kedron; nothing can I see and nothing hear. Go! my Esdras, go towards the Kedron Gate and see." "As the High Priest commands," said **Esdras**, hurrying away as quickly as his short squat figure would allow. **Annas**, walking about impatiently, tormented by misgivings as to the success of the enterprise, began: "It would be a blow to the Sanhedrin if this time the work should not succeed." **Sidrach** said, "Do not give way to anxiety, High Priest;" and **Misael** added, "There is no doubt of our success." **Annas**, heeding not the consolation of his priests, said, "They may have altered their way and returned through the Siloah Gate. I must send to see also on that side." **Sidrach** said, "If the High Priest wishes it I will go to the Siloah Gate." "Yes, do," said **Annas**, "but first see whether anyone comes through the street of the Sanhedrin." "I will not loiter, my lord," said **Sidrach**, as he disappeared into the darkness. **Annas** resumed his troubled thoughts. "The night is going by, and still the old uncertainty. Every minute of this weary waiting time is as an hour to me. Hark! I think someone comes running! Yes, he comes. Surely

Sidrach. Esdras kommt in Eile! Ich sah ihn schnellen Fußes die Gasse heranlaufen.

Annas. Der muß frohe Nachricht bringen, da er sich so sehr beeilt! O ich habe wahrlich kein Gefühl mehr als für den Tod des Verbrechers.

Esdras. Heil unserm Hohenpriester! — Ich habe die abgeordneten Väter mit Judas gesehen. Es ist alles nach Wunsch, — der Galiläer in Banden. Ich habe sie gesprochen und eilte, die freudenvolle Nachricht geschwind zu überbringen.

Annas. Glückliche Botschaft! Selige Stunde! Ein Stein ist von meinem Herzen gewälzt und ich fühle mich wie neugeboren. — Jetzt erst nenne ich mich mit Freude den Hohenpriester des auserwählten Volkes.

2. Auftritt.

Die vier Pharisäer. Glück und Heil dem Hohenpriester! Gott erhalte ihn!

Nathan. Der Wunsch des hohen Rates ist erfüllt!

Annas. O ich muß euch umarmen vor Freude! — So ist also unser Plan glücklich gelungen! — Juda! Dein Name wird in unsern Jahrbüchern eine ehrenvolle Stelle einnehmen! Noch vor dem Feste soll der Galiläer sterben!

Judas. Sterben? Sterben?

Annas. Sein Tod ist beschlossen.

Judas. Für sein Leben und Blut will ich nicht verantwortlich sein.

Annas. Das ist nicht nötig; er ist in unserer Gewalt.

Judas. Dazu habe ich ihn euch nicht überliefert.

Ptolomäus. Du hast ihn überliefert; das Weitere ist unsere Sache.

Judas. Weh mir! Was habe ich getan! Sterben soll er? Nein! Das wollte ich nicht! Das will ich nicht!

Die vier Pharisäer. Du magst wollen oder nicht — er muß doch sterben!

3. Auftritt.

Esdras. Hoherpriester! Der Gefangene ist vor der Schwelle.

there will be good tidings." **Sidrach,** bursting into the presence of the High Priest, exclaimed, "My lord, Esdras comes in haste, I saw him just now running down the street with rapid foot." Then said **Annas,** "Surely it is joyful news that he brings, since he hastens so? Truly, I long for nothing now but the death of this malefactor." Then came **Esdras,** breathless with haste crying, "Hail to the High Priest. I have seen the fathers who were sent with Judas. All has gone according to thy wish. The Galilean is in bonds. I heard it from their mouth, and hurried as fast as I could to bring the joyful news in haste to thee." **Annas** cried, "Oh, heavenly message! auspicious hour! A stone is lifted from my heart. I feel as if I were born again. Now, for the first time, can I rejoice to call myself High Priest of the chosen people."

Then came in to Annas, *Judas*, and the four *Pharisees* who had been sent by the Council to accompany him, crying, "Long live our High Priest!" **Nathanael** exclaimed, "The wish of the Council is accomplished!" **Annas** said, "Oh, I must embrace thee for joy. So then our plan has succeeded! Judas, thy name shall take an honourable place in our annals. Even before the Feast shall the Galilean die." **Judas**—whom the Pharisees had brought in with them—startled by that word, sprang back, repeating incredulously, "Die!" "His death is decreed," said **Annas.** "For his life and blood," cried **Judas,** "I will not be responsible." "That is unnecessary," said **Annas,** coolly, "he is in our power." "But," persisted **Judas,** passionately, "I have not delivered him over to you for that." "Thou hast delivered him over," said **Ptolomy,** "and the rest is our business." Repulsed on every side, **Judas,** striking his forehead with his hand, cried, "Woe is me! what have I done? Shall he die? No! that I did not wish. That I will not have." As he hurried into the street the **Pharisees** laughed at him and said, "Whether thou wilt have it or not, die he must."

Then said **Esdras** to Annas, "High Priest, the prisoner is at the threshold." **Annas** said, "Let Selpha, with as many of

Annas. Selpha mit der nötigen Wache möge ihn heraufführen; die übrigen sollen ihn drunten erwarten.

Selpha. Hoherpriester! Nach deinem Befehle steht der Gefangene hier vor deinen Schranken.

Annas. Habt ihr ihn allein gefänglich eingebracht?

Balbus. Seine Anhänger zerstreuten sich wie scheue Schafe.

Selpha. Und wir fanden es nicht der Mühe wert, sie einzufangen. Jedoch wäre Malchus beinahe ums Leben gekommen.

Annas. Wieso? Was ist geschehen?

Selpha. Einer seiner Anhänger hieb mit gezücktem Schwerte auf ihn ein; er traf sein Ohr, und weg war es.

Annas. Wie? Es läßt sich aber nichts bemerken.

Balbus. Der Wundermann hat es ihm wieder angekünstelt.

Annas. Warum redest du selbst nicht, Malchus? Was sagst du dazu?

Malchus. Ich kann es nicht erklären. Es ist Wunderbares an mir geschehen.

Annas. Hat der Betrüger dich etwa auch bezaubert? Sage, durch welche Macht hast du dies getan?

Christus (schweigt.)

Selpha. Rede, wenn dich deine Obrigkeit fragt!

Annas. Nun, so rede. Gib Rechenschaft über deine Jünger, — über deine Lehre, die du im ganzen Judenlande verbreitet, und wodurch du das Volk verführt hast!

Christus. Ich habe öffentlich vor der Welt geredet; ich habe immer in den Synagogen und im Tempel gelehrt, und ich habe nichts im Verborgenen geredet. Was frägst du mich? Frage diejenigen, welche gehört haben, was ich zu ihnen redete! Sieh, diese wissen, was ich gesagt habe.

Balbus. Antwortest du so dem Hohenpriester?

Christus. Habe ich unrecht geredet, so beweise es, daß es unrecht sei! Habe ich aber recht geredet, — warum schlägst du mich?

the Watch as are necessary, bring him up here, while the rest await him below." Then was *Jesus* brought before Annas on the balcony in custody of *Selpha*, the leader of the Temple Watch, and the two servants of the Temple, *Malchus* and *Balbus*, holding the cords by which Jesus was bound. The rest of the Watch remained in the street below. **Selpha** bowed low as he entered, and said, "High Priest, in accordance with thy command, the prisoner now stands at thy bar." When **Annas** saw Jesus he said, "Have ye brought him alone as a prisoner?" **Balbus** answered, "His disciples dispersed like timid sheep." **Selpha** said, "We did not think it worth the trouble to arrest them. Nevertheless, Malchus almost lost his life." "How did that happen?" asked **Annas.** "One of his followers," said **Selpha,** "with a drawn sword smote him and cut off his ear." "How could that be?" said **Annas,** looking first at one side of Malchus's head and then at the other. "It has left no mark: there is nothing to be seen." "Oh," said **Balbus,** mocking, "the magician has conjured it back again." "Why dost thou not speak Malchus? What sayest thou to that?" asked **Annas. Malchus** replied seriously, "I cannot explain it. It is a miracle that has happened to me." **Annas** frowned. "Has the deceiver also bewitched thee?" he asked, and then turning to Jesus said to him, "Say, by what power hast thou done this?" Jesus did not answer. "Speak," said **Selpha,** "when thy superior asks thee." "Speak," said **Annas.** "Give an account of thy disciples and thy teaching, which thou hast spread abroad over the whole land of Judæa and with which thou hast corrupted the people!"

Then **Jesus** answered and said unto him, "I spake openly to the world, I ever taught in the Synagogue and in the Temple and in secret I taught nothing. Why askest thou me? Ask them that heard me what I have spoken. Behold, they know what I have said!" **Balbus,** who was standing on the left hand of Jesus, holding one end of the cord by which his hands were bound, struck him over the face a resounding blow, saying, "Answerest thou the High Priest so?" **Jesus** answered, "If I have spoken evil, bear witness of the evil, but if I have spoken well, why smitest thou me?" Then **Annas** exclaimed,

Annas. Du willst auch jetzt noch trotzen, da dein Leben und Tod in unserer Gewalt steht? — Führet ihn weg! Ich bin dieses Bösewichtes müde.

Balbus. Warte nur! Dein Trotz wird weichen!

Annas. Ich will mich noch eine Weile der Ruhe hingeben und dem stillen Sinnen, wie das glücklich Begonnene glücklich zu Ende gebracht werden möge. Es wird ohnehin in früher Morgenstunde der Ruf ins Synedrium an mich kommen.

4. Auftritt.

Die Rotte, Christum durch die Gasse hervorführend.

Rotte. Ha! Ist sein Handel schon aus?

Selpha. Seine Verteidigung ist schlecht ausgefallen.

Balbus. Sie hat ihm doch einen tüchtigen Backenstreich eingetragen.

Selpha. Nehmt ihn nun und laßt uns zu Kaiphas' Palast eilen!

Rotte. Fort mit ihm! Geh! Heb' deine Füße auf!

Balbus. Freue dich! Bei Kaiphas wirst du noch einen besseren Empfang bekommen.

Rotte. Dort werden dir schon die Raben um die Ohren singen. — Du sollst zum Schauspiel werden, zum Schauspiel der ganzen Nation.

Balbus. Beeile dich! Deine Anhänger sind schon bereit! Sie wollen dich zum Könige Israels ausrufen!

Rotte. Nicht wahr? Davon hat dir schon oft geträumt?

Selpha. Diesen Traum wird ihm jetzt Kaiphas, der Hohepriester, auslegen.

Balbus. Hörst du? Kaiphas wird dir deine Erhöhung ankünden.

Rotte. Ja, deine Erhöhung zwischen Himmel und Erde.

Selpha. Ihr Leute! Jetzt merket auf! Da, durch die Burg des Pilatus führt uns der nächste Weg zum Schlosse des Kaiphas. Dort stellt euch bis auf weiteres im Vorhofe auf.

Rotte. Gut! Dein Befehl wird vollzogen werden.

"Wilt thou even now defy us, when thy life and death are in our power? Take him away. I am weary of this villain!" and gave the signal for **Jesus** to be removed.

"Oh," said **Balbus**, as he roughly thrust him forward, "wait a little. Thy obstinacy will vanish." As Jesus was being led down the steps, **Annas** said, "I will go in now, for a little while, to rest, or rather to meditate quietly as to how the work so happily begun may be brought to an end. In any case the summons to the Sanhedrin will reach me at an early hour in the morning." *Annas* then entered into his own house, leaving *Jesus* in the street below in the midst of the soldiers. As *Selpha* appeared bringing Jesus into the street **the Watch** cried out loudly, "Ha! is his business already over?" **Selpha** said, "His defence has turned out badly," and **Balbus** added, "After all, it gained him a smart slap over the face." **Selpha** said, "Take him now, and away with him to the Palace of Caiaphas!" "Off with him!" cried the **soldiers**, tumultuously. "Lift up thy feet!" "Cheer up," said **Balbus**, mocking, "Thou wilt have a still better reception from Caiaphas," and the **soldiers** shouted as they marched, "There will the ravens croak about thine ears!" When Jesus was taken from the house of Annas he was led through the streets, the band accompanying him shouting as they went. On their way to the Sanhedrin they led Jesus down the street which passed Pilate's house, and as they went they cried to him with riotous laughter, "Thou shalt become a laughing-stock for the whole nation!" **Balbus** said unto him scoffingly, "Make haste! thy disciples are quite ready to proclaim thee King of Israel!" And the **soldiers** laughed as they said, "Thou hast often dreamed of this; is it not so?" Then said **Selpha**: "Caiaphas will soon explain this dream to him." And **Balbus**, seeing that Jesus opened not his mouth and was silent, shouted in his ear, "Dost thou hear? Caiaphas will announce to thee thy exaltation to a high position!" A great burst of hoarse laughter from the **Watch** followed as they shouted, "An exalted position between heaven and earth!" "Look out, you fellows!" cried **Selpha**; "there through the hall of Pilate lies our nearest way to the palace of Caiaphas. There station yourselves in the courtyard until further orders." The **soldiers** answered, "Thy command shall be fully obeyed."

5. Auftritt.

Petrus. Wie wird es hier dem besten Meister ergehen! O Johannes! Wie ist mir so bange um ihn!

Johannes. Hier wird unser Lehrer wohl Spott und Mißhandlungen zu erdulden haben. Ich habe große Angst, mich diesem Hause zu nähern.

Petrus. Es ist aber alles so still umher.

Johannes. Man hört auch aus dem Palaste keine menschlichen Stimmen dringen. Sollten sie ihn schon wieder fortgeführt haben?

Esdras. Was wollt ihr hier bei dem Palaste nächtlicher Weile?

Johannes. Vergib! Wir sahen eine Menge Leute von ferne durch das Kidronstor hierher ziehen und gingen ihnen nach, um zu sehen, was sich ereignet habe.

Esdras. Ja, man brachte einen Gefangenen ein und führte ihn hierher; er ist aber bereits zu Kaiphas geführt worden.

Johannes. Zu Kaiphas? Nun, so wollen wir uns sogleich wieder entfernen.

Esdras. Dies wird euer Glück sein; sonst würde ich euch als Ruhestörer ergreifen lassen.

Petrus. Wir wollen keine Unruhe erregen und gehen stille weg.

Esdras. Sind es etwa gar Anhänger des Galiläers? — Wenn ich wüßte? — Doch sie entgehen unsern Leuten nicht, wenn sie sich zu Kaiphas Palast wagen. — Der ganze Anhang muß vertilgt werden; sonst wird das Volk nicht mehr zum Gehorsam gebracht.

IX. Vorstellung.

Jesus vor Kaiphas.

Prolog.

Vor erbosten Feinden, nun seinen Richtern,
Steht der Herr in Schweigen gehüllt; geduldig
Hört Er all die Klage und Lüge, selbst das
Urteil des Todes.

Hardly had the noisy soldiery passed with their prisoner out of the street than *Peter* and *John* appeared before the house of Annas. Then said **Peter,** "How will it fare here with our good Master? O John, how anxious I am about him!" **John** answered, "He is certain to have to suffer here scorn and ill-treatment. I am very much afraid of approaching the house." **Peter** said, "But it is so silent about here." **John** replied, "One hears not a sound in the palace. Could they have taken him away again?"

As they were talking **Esdras** came out from the house of Annas and asked, "What do ye want at the palace at this time of night?" **John** answered, "Forgive us: we saw a number of people from afar come hither from the Kedron Gate, and we came here in order to see what had happened." **Esdras** answered, "They have brought in a prisoner, but he has already been sent to Caiaphas." "To Caiaphas?" said **John;** "then we will go away at once." "Ye had better, otherwise I will have you taken up as night brawlers," said **Esdras.** "We will go away quietly and make no disturbance," said **Peter** meekly. As they went the **Priest,** looking after them, said, "Perhaps they are followers of the Galilean. If I only knew! However, they will not escape our people if they go to the palace of Caiaphas. The whole of his following must be destroyed; otherwise the people will never be brought into obedience." He then returned into the house.

ACT IX.

PROLOGUE.

Fore embittered foes, who are now His judges,
Stands the Lord, in majestic silence shrouded,
Patiently hearing lying accusations—
E'en the death sentence.

Wie einst Naboth schuldlos verfolgt, verurteilt
Ward, durch falsches Zeugnis als Gotteslästr'rer,
So auch Er, deß einzige Schuld ist: Wahrheit,
Liebe und Wohltun.

Bald auch werdet ihr von entmenschten Knechten
Ihn umrungen seh'n, des Gespöttes Roheit
Preisgegeben, höhnisch mißhandelt unter
Wildem Gelächter.

Im geduldigen Job, dem in tiefster Trübsal
Selbst von seinen Freunden mit Spott Belad'nen,
Seht ihr vorgebildet des lieben Heilands
Himmlische Sanftmut.

A. Vorbilder.

1. Der unschuldige Naboth wird durch falsche Zeugen zum Tode verurteilt. 3. Kön. 21. 8.

Wie blutet mir das Herz!
Der Heiligste steht vor Gericht.
Er muß der Sünder Bosheit tragen,
Verraten und beschimpft — gebunden und geschlagen —
Wem zittert nicht im Auge eine Träne? —
Von Annas weg, zu Kaiphas fortgerissen —
Was wird er da, ach, wieder leiden müssen!
Seht hier im Bilde diese neue Leidensszene.

Es sterbe Naboth! Gott erfrecht' er sich
Zu lästern und zu schmäh'n, o König, dich.
Er sei vertilgt aus Israel!
So geifern frech die Lästerzungen.
Von jener bösen Jezabel
Zu einem falschen Eid gedungen.

Ach, mit dem Tode rächet man,
Was Naboth nie verbrochen; —
Der Weinberg wird dem König dann
Von Schurken zugesprochen.

Auch wider Jesu vor Gericht
Steht Lug und Trug zusammen,
Bis Haß ein falsches Urteil spricht,
Die Unschuld zu verdammen.

And as Naboth of old, condemned, though guiltless,
By false witnesses charged with lies, perished;
So, too, He, whose only guilt was truth-speaking,
Love, and well-doing.

Soon, too soon, ye will see Him all surrounded
By scarce human soldiers, a sport for their cruelty,—
Mocked, shamefully, scornfully outraged midst peals
Of savage laughter.

In the patience of Job, who, in deep sorrow,
Even by his own friends by scorn was laden,
Ye can see foreshadowed the dear Redeemer's
Heavenly patience.

TABLEAU XIII.

[The thirteenth and fourteenth tableaux represent the stoning of Naboth, a venerable old man, who is being crushed by the missiles of Jezebel's sons of Belial, and the sufferings of Job, who is shown on his dunghill, scoffed at, plagued, and derided by his friends his servants, and even by his wife.]

How bleeds my heart!
The Holiest stands before the judgment-seat.
The malice of sinners He must bear,
Betrayed and outraged, bound and beaten there.
Who can see him thus and not begin to weep.
From Annas dragged to Caiaphas away.
What must he there once more endure to-day!
See here a further scene of suffering deep.

Let Naboth die!—he feared not impiously
God to blaspheme, speak ill, O King, of thee.
Yes, let him out of Israel
Perish—so lying tongues proclaim,
By evil-minded Jezebel
Hired for a price, to compass deeds of shame.

Alas! by death shall be avenged
Wrong Naboth never wrought;
The vineyard then by wicked men
Into Ahab's hands is brought.
'Gainst Christ, before the judgment-seat,
Deceit and hate are banded,
Till malice on the innocent
Hath sentence sharp demanded.

Ihr mächt'gen Herrscher dieser Welt —
Zum Wohl der Menschheit aufgestellt —
Vergeßt bei Übung eurer Pflicht
Des unsichtbaren Richters nicht!
Bei ihm sind alle Menschen gleich,
Sie mögen dürftig oder reich,
Geadelt oder Bettler sein; —
Gerechtigkeit gilt ihm allein.

2. Job erduldet von seinem Weibe und seinen Befreundeten viele Beschimpfungen. Job. 2. 9.

Seht! Welch ein Mensch! — Ein Job in Schmerzen —
Ach, wem entlockt er Tränen nicht!
Sein Weib doch — seine Freunde scherzen
Und spotten seiner ins Gesicht.
Ach! Welch ein Mensch!

Doch trägt geduldig er die Plage,
Ringsum bedrängt von Not und Spott,
Vertraut er hoffend seinem Gott,
Es kommt aus ihm kein Laut der Klage?
Ach! Welch ein Mensch!

Seht Jesus, wie er's schweigend trägt,
Da Roheit ihn beschimpft und schlägt.
Ach! Welch ein Mensch!

Zerfließt in Mitleid, wenn ihr seht,
Wie er vor euch erniedrigt steht!
In tiefster Schmach, der Mann der Schmerzen!
Ach! Welch ein Mensch!

B. Handlung.

Christus wird zu Kaiphas geführt, von demselben verhört und des Todes schuldig erklärt, von Petrus verleugnet, von den Dienern verspottet und mißhandelt.

1. Auftritt.

Nachtzimmer des Kaiphas.

Kaiphas. Der glückliche Anfang verspricht uns frohes Gelingen unserer Wünsche. Dank euch, ihr edlen Glieder des Synedriums, für eure eifrige und kluge Mitwirkung!

Ye rulers of this world, in might
Appointed for to do men right,
Forget not, as your office ye
Fulfil, the Judge ye cannot see.

All men are equal Him before,
Whether that they be rich or poor,—
Be noble or of low degree,—
For justice only careth he.

TABLEAU XIV.
[The sufferings of Job.]

See what a man! See Job's sore mourning—
Who would not weep at such distress!
His friends, his very wife are scorning,
And heartless, mock him to his face.
Oh, what a man!

Yet patiently he bears the cross,
Though hard beset in sorest need,
And, hoping on, trusts God indeed—
And with no word bemoans his loss.
Oh, what a man!

See Jesus, how in silence He
Bears outrage, blows, and mockery!
Oh, what a man!

Melt with compassion when ye see
The Man of Sorrows standing here,
Bowed down in deepest misery!
Oh, what a man!

JESUS BEFORE CAIAPHAS.

Caiaphas, in his bedchamber, wearing a dressing-gown, surrounded by *priests* and *Pharisees*, exulted over the news which had been brought him of the arrest of Jesus. "This happy capture," said he, "promises us a fortunate realisation of our wishes. I thank you, noble members of the Sanhedrin, for zealous and prudent cooperation." But the **priests** with one

Josaphat. Des Dankes höchster Preis gebührt unserem würdigsten Oberpriester, der die Glut heiligen Eifers zuerst wieder in den Herzen der Väter angefacht hat.

Kaiphas. Nun laßt uns unsern Weg ohne Verzug weiter verfolgen! Es ist alles zur schleunigen Entwickelung der Sache vorbereitet. Sogleich werden die Ratsglieder hier sein, die ich rufen ließ. Samuel hat die nötigen Zeugen bereits mitgebracht. Ich werde nun unverweilt das Verhör mit dem Gefangenen vornehmen, und gleich darnach soll das Urteil gesprochen, und das Fernere zu dessen Vollziehung vorgekehrt werden. Je schneller die Durchführung, desto sicherer der Erfolg.

Nathan. Gewiß! Es wäre wünschenswert, daß alles vorüberginge, ehe sich unsere Gegner besinnen und zu einem Entschlusse vereinigen können.

Kaiphas. Dahin geht mein Vorhaben. Vertrauet mir, meine Freunde! Ich habe mir meinen Plan entworfen und hoffe ihn auszuführen.

Sadok. Die Weisheit unseres Hohenpriesters verdient unser unbedingtes Zutrauen.

Alle. Der Gott unserer Väter segne alle seine Schritte.

Kaiphas. Samuel! Führe die Zeugen ein! Und du, Salomon, sorge, daß der Gefangene vorgeführt werde!

2. Auftritt.

Selpha. Erhabener Oberpriester! Hier erscheint wie du geboten der Gefangene

Kaiphas. Führt ihn näher, daß ich ihm ins Angesicht sehe und ihn fragen kann!

Selpha. Tritt vor, — und ehre hier das Haupt des hohen Rates!

Kaiphas. Du bist also derjenige, der sich einfallen ließ, unserer Synagoge und dem Gesetze Mosis den Untergang bereiten zu wollen? — Du bist angeklagt, daß du das Volk zum Ungehorsam aufgereizt, daß du die heilige Erblehre der Väter verachtet, daß du das göttliche Gebot der Sabbatsheiligung oftmals verletzt, daß du sogar viele gotteslästerliche Reden und Handlungen dir erlaubt hast. — Hier stehen ehrenwerte Männer, welche bereit

voice cried, "The greatest share of praise belongs to our High Priest!" "Who," said **Josaphat,** "fired the hearts of our elders with zeal once more." "Now," said **Caiaphas,** "let us pursue our path without delay. Everything is ready. The Council will immediately be assembled. Samuel has brought the necessary witnesses with him. I shall now, without losing a moment, at once begin the trial of the prisoner. Then sentence shall be pronounced, and provision made that it shall be carried out. The quicker the execution, the surer the result." **Nathan** said, "It would be advisable to get everything over before our adversaries recover their senses." **Caiaphas** replied, "I have considered this necessity. Trust me, my friends. I have thought of a plan. I hope to carry it out." At this **Zadok** said, "The wisdom of our High Priest deserves our fullest confidence"—and then cried they all, "The God of our fathers bless all his measures!"

Then *Selpha*, the leader of the watch, brought *Jesus* into the chamber of Caiaphas, the High Priest. *Balbus* and *Malchus* holding the cords by which his hands were bound. "Illustrious High Priest, here is the prisoner," said **Selpha.** "Bring him nearer," said **Caiaphas,** "so that I may look him in the face and question him." "Step forward," said **Selpha,** "and show respect here to the head of the Sanhedrin." Then **Caiaphas,** having looked into the face of Jesus, said to him, disdainfully, "Thou art he, then, who dreamed of bringing about the destruction of our synagogue and the law of Moses?" Then, assuming a more judicial tone, he said, "Thou art accused that thou hast stirred up the people to disobedience, that thou hast despised the holy traditions of the Fathers, that thou hast transgressed the divine command for the keeping of the Sabbath Day, and that thou hast even, been guilty of many blasphemous speeches and acts. Here," **Caiaphas** continued, pointing to five Jews who had entered the chamber at the same time as Selpha brought in Jesus, and had taken their stand on the left of the High Priest confronting the accused, "here stand honourable men

sind, die Wahrheit dieser Anklage mit ihrem Zeugnisse zu bekräftigen. Höre sie, — und dann magst du dich verantworten, wenn du kannst!

Nun. Ich kann vor Gott bezeugen, daß dieser Mensch das Volk aufgereizt hat, indem er öffentlich die Ratsglieder und Schriftlehrer — Heuchler, reißende Wölfe in Schafskleidern, blinde Führer der Blinden gescholten und es ausgesprochen hat, daß man ihren Werken nicht folgen soll.

Eliab. Auch ich bezeuge dies und kann noch beifügen, daß er dem Volke verboten hat, dem Kaiser den Tribut zu zahlen.

Nun. Ja, dergleichen Reden habe ich auch gehört.

Kaiphas. Was sagst du darauf? — Du schweigst? — Weißt also nichts dagegen zu sagen!

Gad. Ich habe es öfters gesehen, wie er mit seinen Jüngern, den Satzungen der Väter zum Trotz, mit ungewaschenen Händen zu Tische gegangen; — ich habe gesehen, wie er mit Zöllnern und Sündern freundlichen Umgang pflog und in ihre Häuser ging, mit ihnen zu essen.

Zeugen. Das haben auch wir alle öfters gesehen.

Gad. Ich habe von glaubwürdigen Leuten gehört, daß er sogar mit Samaritern geredet, ja selbst tagelang bei ihnen gewohnt habe.

Nun. Ich war auch Augenzeuge, wie er am Sabbate getan, was durch Gottes Gesetz verboten ist, indem er ohne Scheu an solchen Tagen Heilungen an Kranken und Bresthaften vornahm. Ja, er hat auch andere zum Brechen des Sabbates verleitet. So hat er am Sabbate einem Menschen geboten, sein Bett nach Hause zu tragen, einem andern, sich im Teiche Siloah zu waschen.

Eliab. Hiervon war auch ich Augenzeuge.

Kaiphas. Was hast du gegen diese Aussagen einzuwenden? Weißt du nichts hierauf zu antworten?

Gad. Du hast — ich war selbst dabei zugegen — dir auch angemaßt, Sünden zu vergeben, was doch nur Gott zukommt. Du hast also Gott gelästert!

who are prepared to prove the truth of these accusations by their testimony. Hear them, and then thou mayest answer if thou canst."

Then stood forth the **first witness, Nun,** and spoke, saying, "I can testify before God that this man has stirred up the people by openly denouncing the members of the Council and the Scribes as hypocrites, ravening wolves in sheeps' clothing, blind leaders of the blind, and has declared that no one should follow their teaching." At this the members of the Sanhedrin smiled approvingly one to another. The **second witness, Eliab,** said, "I can also testify this, and can still further declare that he has forbidden the people to pay tribute to Cæsar." "Yes," interrupted **Nun,** "I have heard him say the same thing."

Then **Caiaphas** turned to Jesus and said, "What sayest thou unto this?" He paused for a reply, but Jesus opened not his mouth. Then said **Caiaphas,** "Thou art silent? Hast thou nothing to answer?" But Jesus never answered a word.

The **third witness, Gad,** took up his testimony. "I have often seen how he, with his disciples, in defiance of the law, has eaten with unwashed hands; how he has been accustomed to hold friendly intercourse with publicans and sinners and go into their houses to eat with them."

"That we have also seen," cried the **other witnesses** together, and **Gad** went on, "I have heard very credible people say that he has even spoken with Samaritans, and, indeed, has lived with them for days together."

Then **Nun** began to speak again. "I was a witness how he has done on the Sabbath what is forbidden by God's law, in that he healed sick and infirm people without fear on that day. He has seduced others to break the Sabbath: he ordered a man to take up his bed and carry it to his house and another to wash himself in the pool of Siloam." **Eliab** joined in, "I also can testify to this." Again **Caiaphas** turned to Jesus and said, "What hast thou to say against this evidence?" And, after a pause, seeing that Jesus still spoke not, he said, "Hast thou nothing to say in reply?" But Jesus spoke not.

Then said **Gad** addressing himself to Jesus, "Thou hast, for I was present, taken upon thyself to forgive sins, which belongs to God alone. Thou hast therefore blasphemed God."

Nun. Du hast Gott deinen Vater genannt und dich erfrecht, auszusprechen, daß du Eins mit dem Vater seiest. Du hast dich Gott gleich gemacht.

Eliab. Du hast dich über unsern Vater Abraham erhoben und zu behaupten gewagt, daß du schon gewesen seiest, ehe Abraham war.

Raphim. Du hast gesagt: Ich kann den Tempel Gottes niederreißen und in drei Tagen wieder aufbauen.

Eliezer. Ich habe dich sagen hören: Ich will diesen von Menschenhänden gebauten Tempel niederreißen und in drei Tagen einen dafür herstellen, der nicht von Menschenhänden gebaut ist.

Kaiphas. Du hast dich also einer übermenschlichen, göttlichen Macht gerühmt! — Das sind schwere Beschuldigungen — und sie sind gesetzlich bezeugt. Widersprich, wenn du kannst! — — Ich sehe wohl: Du glaubst durch Schweigen dich zu retten; — du getraust dich nicht, vor den Vätern des Volkes, vor deinen Richtern, zu bekennen, was du vor dem Volke gelehrt hast. — — Oder getraust du dich? So höre: Ich, der Hohepriester, beschwöre dich bei dem lebendigen Gott! Sage! Bist du der Messias, der Sohn Gottes des Hochgelobten?

Christus. Du sagst es, und ich bin es. Ich sage euch aber: Von nun an werdet ihr den Menschen-Sohn zur Rechten der Kraft Gottes sitzen und auf den Wolken des Himmels kommen sehen!

Kaiphas. Er hat Gott gelästert! Was brauchen wir noch Zeugen? Seht! Ihr habt selbst die Lästerung mit angehört! Was dünkt euch?

Alle. Er hat den Tod verdient! — —

Kaiphas. Er ist also einstimmig des Todes schuldig erklärt! Doch nicht ich, nicht der hohe Rat, — das göttliche Gesetz selbst spricht das Urteil über ihn. Ihr Lehrer des Gesetzes! Ich fordere euch auf, zu antworten: Was sagt das heilige Gesetz von dem, welcher der von Gott gesetzten Obrigkeit ungehorsam ist?

Josue. Wer hoffärtig ist und dem Gebote des Priesters nicht gehorchen will, der zu selber Zeit dem Herrn,

Then again spoke **Nun**, "Thou hast called God thy Father, and hast dared to declare that thou art one with the Father. Thou hast therefore made thyself equal to God." **Eliab** added, "Thou hast exalted thyself above our Father Abraham. Thou didst say, 'Before Abraham was, I am.'" Then spoke the **fourth witness Raphim**, "Thou hast said, 'I can destroy the Temple of God, and in three days build it up again.'" The **fifth witness Eliezer**, who had not hitherto spoken, stood forward and said, "I have heard thee say, 'I shall destroy this Temple which is made with hands, and in three days I will build another, made without hands.'" This concluded the testimony of the witnesses.

Then **Caiaphas**, turning to Jesus, spoke to him with indignation: "So thou hast claimed to possess a superhuman, divine power? These are serious accusations, and they are legally proved; answer if thou canst." Jesus remaining silent, **Caiaphas** resumed: "Thou thinkest that by silence thou canst save thyself. Thou darest not to admit before the fathers and judges of the people what thou hast taught before the people. Or dost thou dare?" Then rising to his utmost height, and stretching his hand on high, **Caiaphas** continued, "Hear, then! I, the High Priest, adjure thee by the living God! Say—art thou the Messiah, the son of the Most High?" and as he uttered the sacred name Caiaphas crossed his arms and dropped his head on his breast.

For a moment there was silence, then **Jesus** answered and said: "Thou hast said it, and so I am! Nevertheless I say unto you, hereafter ye shall see the Son of Man sitting on the right hand of God in power and coming in the clouds of heaven."

As Jesus spoke these words the members of the Council started in horror, and **Caiaphas**, rending his robe, exclaimed with a loud voice, "He has blasphemed God! What need have we of any further witnesses? you yourselves have heard the blasphemy. What think ye?" And all the **members of the Council** cried together, "He is worthy of death!"

Then said **Caiaphas**, "He is thus unanimously declared worthy of death. But not I, not the Council, but the law of God pronounces the death sentence upon him. Ye teachers of the law, I call upon you to answer: What does the holy law say of him who is guilty of disobedience to the authorities appointed by God?" Then stood up **Josue**, and unrolling the book of the law, read therefrom: "The man that will do presumptuously and will not hearken to the priest that standeth to minister there

deinem Gott, dienet, nach dem Urteile des Richters, der Mensch soll sterben und du sollst das Böse ausrotten aus Israel!

Kaiphas. Was drohet das Gesetz dem Sabbatschänder?

Ezechiel. Haltet meinen Sabbat; denn er ist euch heilig! Wer ihn entheiliget, soll des Todes sein! Wer an demselben ein Werk tut, dessen Seele soll ausgetilgt werden aus dem Volke!

Kaiphas. Welche Strafe verhängt das Gesetz über den Gotteslästerer?

Nathanael. Sage den Kindern Israels: Ein Mensch, der seinen Gott flucht, soll seine Missetat tragen; und wer den Namen des Herrn lästert, soll des Todes sterben! — Steinigen soll ihn die ganze Gemeinde, sei er ein Eingeborner oder ein Fremdling! Wer den Namen des Herrn lästert, soll des Todes sterben!

Kaiphas. Somit ist das Urteil über diesen Jesus von Nazareth gesprochen, dem Gesetze gemäß gesprochen. Es soll in möglichster Bälde vollzogen werden. Indessen will ich den Verurteilten verwahren lassen. Führt ihn fort, bewachet ihn und mit grauendem Morgen bringt ihn ins hohe Synedrium!

Selpha. So komme, Messias! Wir wollen dir deinen Palast anweisen!

Balbus. Dort wirst du die gebührende Huldigung empfangen.

3. Auftritt.

Kaiphas. Wir sind unserem Ziele näher! Nun bedarf es aber entschlossenen Fortschreitens.

Alle. Wir werden nicht ruhen, bis er zum Tode gebracht ist!

Kaiphas. Mit anbrechendem Tag versammeln wir uns alle wieder. Dies ist auch dem Hohenpriester Annas und den übrigen Ratsgliedern zu Wissen zu machen.

Rabbi. Es wird ungesäumt geschehen.

Kaiphas. Dann soll das Todesurteil von dem ganzen versammelten Rate bestätiget, der Gefangene hierauf sogleich dem Pilatus vorgeführt werden, damit auch dieser es bekräftige und sodann es vollziehen lasse.

before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel."

Then again said **Caiaphas**, "What does the law decree concerning him who profaneth the Sabbath?" Then **Ezekiel** stood up and read, "Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from his people."

Then asked **Caiaphas**, "How does the law punish the blasphemer?" Then stood up **Nathanael** and, unrolling the book of the law, read: "Speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord he shall surely be put to death; all the congregation shall certainly stone him, as well the stranger as him that is born in the land. Whoso taketh the name of the Lord in vain shall surely die."

"Thus," said **Caiaphas**, "is the judgment pronounced upon this Jesus of Nazareth,—pronounced according to law, and shall be carried out as speedily as possible. Meanwhile I will have the condemned placed under safe guard. Lead him forth, guard him, and by the dawn of the morning bring him to the Great Sanhedrin."

"Come then, Messiah," said **Selpha**, roughly, "we will show thee thy palace." "There thou shalt receive due homage," said **Balbus**, as he placed his hand on the shoulder of Jesus and marched him out of the chamber.

Then said **Caiaphas** exultingly, "We are approaching the goal. Now, however, resolute steps are necessary." The **priests** and **Pharisees** cried altogether, "We will not rest until he is brought to death." Then said **Caiaphas**, "With the break of day let us come together again. This must be announced to the High Priest Annas, and the rest." **Rabbi** assured him, "that will be done immediately." **Caiaphas** continued, "Then shall the sentence be confirmed by the whole assembled Council, and the prisoner will immediately be brought before Pilate in order that he

Sadok. Gott gebe, daß bald die Stunde erscheine, die uns auf immer von unserem Feinde befreit.

Alle. Gott gebe es!

4. Auftritt.

Judas. Bange Ahnungen treiben mich umher! Das Wort bei Annas: Er soll sterben — o, dies Wort verfolgt mich und quält mich, wo ich gehe und stehe! — — Nein! Nein! So weit werden sie es ja doch nicht treiben! — — Es wäre schrecklich, — schrecklich, — wenn sie meinen Meister — — — und ich — ich — schuld daran! — — Nein! Dahin kann es nicht kommen; — — sie haben keine Ursache dazu. In Kaiphas Hause hier kann ich es wohl erfragen, wie es steht. — Was tue ich? Gehe ich hinein? — Ach, ich kann diese Ungewißheit nicht länger mehr ertragen, und es graut mir davor, die Gewißheit zu erfahren! Aber es muß einmal sein! — Wie pocht mein Herz vor Angst! Ich werde doch wohl nicht das Ärgste vernehmen müssen.

5. Auftritt.

Agar. Sehet, kommet hierher mit eurer Wache!

Sara. Hier ist es gemächlicher.

Melchi. Wahrhaft, ihr guten Kinder! He, Kameraden! Da herein! Es ist besser, wenn wir uns unter diesen Hallen lagern.

Arphaxad. Nun, hier laß ich mir's gefallen. Wären wir nur eher gekommen! O, wie töricht — immer stehen wir unter dem hellen Himmel draußen und frieren. Aber wo gibt es Feuer?

Panther. Geht, Agar und Sara, bringt welches herbei und Holz zum Nachlegen!

Agar. Recht gerne.

Sara. Sogleich sollt ihr's haben.

Rotte. Das Verhör scheint die ganze Nacht in Anspruch zu nehmen.

Melchi. Ja, ja! Es mag lange hergehen, bis die Zeugen alle vernommen sind.

Panther. Und der Beklagte wird wohl auch alle seine Beredsamkeit aufbieten, um sich herauszuwinden.

may confirm it and have it executed." **Sadok** exclaimed: "God grant that the hour may soon come which will deliver us for ever from this our enemy." The **priests** then departed, crying as they went, "God grant it."

When the Council had been dismissed and all was still, **Judas,** moving as one distracted, came down the street in front of the High Priest's palace; as he went he muttered to himself, "Fearful forebodings drive me hither and thither. That word of Annas's, 'He must die!' Oh, that word pursues me everywhere!" Then, as if he remembered all that had happened, Judas cried, "No,—it cannot come to that—they will not carry things so far! That would be too terrible, if my Master—no!—and I—guilty of it?—no! It cannot come to that—They can have no reason for that. Here, in the house of Caiaphas, I will inquire how things stand. Shall I go in? I can no longer bear this uncertainty, and it terrifies me to ascertain the certainty. Yet it must come some time. My heart throbs with terror—surely I shall not have to hear the worst." And thereupon he went in unto the house of the High Priest.

Meanwhile, in the hall of the house of Caiaphas the *Temple Watch* was standing, waiting the result of the examination of Jesus before Caiaphas. In the hall were the servant maids, **Sarah** and **Hagar,** who, seeing the soldiers standing outside, went to the door and said, "You may come in here." It was **Hagar** who spoke first, and **Sarah** added, "It is more comfortable in here." "True for you, good people," said **Melchi,** one of the soldiers. Then calling out, "Ho, comrades, come in! it is better for us to lie down in the hall." Then said a soldier named **Arphaxad,** "I like this—I wish we had come in long ago; how stupid we are, always standing outside in the open air and shivering. But where is there any fire?" "Sarah," added another **soldier** by name **Panther,** "and you Hagar go and bring us fire, also wood to lay thereon." "Willingly," said **Hagar.** "That ye shall have," said **Sarah.** They went out together to comply with the soldier's wish. "Will the trial soon come to an end?" asked **several of the soldiers.** "It will last." said **Melchi,** "until all the witnesses have been examined." "And," added **Panther,** "the accused will also use all his eloquence to get himself out of the scrape."

Arphaxad. Es wird ihm aber nichts helfen. Die Ratsglieder sind zu sehr von ihm beleidigt worden.

Agar. Hier habt ihr Glut.

Sara. Und Holz und Feuerzange.

Rotte. Schönen Dank, ihr guten Mädchen!

Panther. Nun laßt uns achthaben, daß uns das Feuer nicht erlösche!

Agar. Johannes! Du kommst auch hierher mitten in der Nacht? Tritt nur herein! Hier kannst du dich wärmen. Nicht wahr? Männer! Ihr gönnt auch diesem jungen Manne hier ein Plätzchen?

Rotte. Jawohl! Komm nur her!

Johannes. Gute Agar! Es ist noch ein Gefährte bei mir, dürfte er nicht auch hereinkommen?

Agar. Wo ist er! Laß ihn hereintreten! Was soll er draußen stehen in der Kälte? Nun, wo ist er?

Johannes. Er steht an der Schwelle; will sich aber nicht getrauen, hereinzukommen.

Agar. Komme herein, guter Freund? Sei ohne Furcht.

Rotte. Freund! Komme auch du her zu uns! Wärme dich!

Arphaxad. Man hört und sieht noch immer nichts von dem Gefangenen.

Rotte. Wie lange werden wir hier noch warten müssen?

Panther. Wahrscheinlich wird er als ein zum Tode Verurteilter aus dem Verhör kommen.

Arphaxad. Ich bin begierig, ob nicht auch nach seinen Jüngern Nachfrage gehalten wird.

Rotte. Da hätten wir ein schönes Stück Arbeit, die alle einzufangen.

Panther. Es wird nicht der Mühe wert sein. Wenn der Meister weg ist, werden diese Galiläer Reißaus nehmen, und sich in Jerusalem nicht mehr sehen lassen.

Arphaxad. Wenigstens sollte doch der eine derbe Züchtigung erhalten, der im Garten sich zur Wehr gesetzt und dem Malchus sein Ohr abgehauen hat.

Rotte. Ja, da sollte es heißen: Ohr um Ohr!

"That will help him nothing," said **Arphaxad**; "he has offended the priests too much." Then returned the serving-maids with a brazier in which there was a little fire and some wood, which they placed thereon, making a great smoke. "Here is your fire," said **Hagar,** "wood and fire-tongs," added **Sarah.** Then cried the **soldiers** together, "Thanks, ye good girls!" "Yes," said **Panther,** stooping down over the brazier, "that is good. Now take care that the fire does not go out." Several of the soldiers stooped over the fire, piled on wood, and Sarah busied herself with bringing in meat and bread.

Peter and *John*, who had been wandering about the streets seeking for tidings, came to the door, John preceding Peter. **Hagar,** who saw John standing in the entrance of the door, said, "John, comest thou also hither in the middle of the night? Come in here then, thou must warm thyself. Would ye make a little room for this young man here?" said **Hagar,** addressing the soldiers. "Yes, indeed," cried **the band** together, "Come and sit here." Then said **John,** "Good Hagar, I have a companion with me, can he not also come in?" "Where is he?" said **Hagar**; "let him come in; why does he stand out in the cold?" John goes to where Peter was standing, but comes back alone. "Where is he?" said **Hagar.** "He stands on the threshold, but does not trust himself to come in," replied **John.** Then **Hagar** went to the door and said, "Come in, good friend, do not be afraid." All the **soldiers** cried, "Friend, come also in here to us and warm thyself." *Peter*, without saying a word, timidly drew near to the fire and warmed his hands in the smoke. The men went on talking round the fire, and **Arphaxad** said, after a pause, "We still see and hear nothing of the prisoner." **Several** then asked together, "How much longer must we wait here?" Then said **Panther,** "Probably he will come out from the trial as a man condemned to death." "I wonder," said **Arphaxad,** "whether his disciples will be sought after?"

Peter trembled as **the band,** with hoarse laughter, cried aloud, "That would be a fine piece of work to capture them all!" Then said **Panther,** "It would not be worth the trouble. If the Master is once out of the way, then the Galileans will fly and never let themselves be seen again in Jerusalem!" "But," said **Arphaxad,** "one at least ought to receive sharp punishment: he who in the garden drew his sword and cut off Malchus's ear." "Yes, yes!" cried **the band,** laughing, "that should be as it is said,—An ear for an ear!" "Ha, ha, ha, a good idea!"

Panther. Toller Einfall! Nein, nein! Diese Regel findet hier keine Anwendung; Malchus hat ja auch sein Ohr wieder.

Agar. Ich habe dich schon lange betrachtet. Wenn ich nicht irre, bist du einer von den Jüngern des Mannes aus Galiläa? Ja, ja! Du warst bei Jesus, dem Nazarener!

Petrus. Ich? — nein — ich bin es nicht. Frau, ich kenne ihn nicht; weiß auch gar nicht, was du sagst.

Sara. Seht! Dieser war auch bei Jesus von Nazareth.

Mehrere. Bist du etwa auch einer von seinen Jüngern?

Levi. Ja, du bist auch einer von diesen.

Petrus. O Mensch! Ich bin es nicht. Bei meiner Seele! Ich kenne den Menschen nicht.

Abdias. Sehet diesen Mann an! Wahrlich, auch dieser war bei ihm!

Petrus. Ich weiß nicht, was ihr mit mir habt! Was geht mich dieser Mensch an?

Mehrere. Ja, du bist einer von jenen! Du bist ja auch ein Galiläer; deine Mundart verrät dich.

Petrus. Gott sei mein Zeuge, daß ich diesen Menschen nicht kenne, von dem ihr redet.

Melchi. Was? Habe ich dich nicht bei ihm im Garten gesehen, da meinem Vetter Malchus das Ohr weggehauen wurde?

Rotte. Macht euch fertig! Der Gefangene wird herbeigebracht!

Panther. Nun, wie hat's gegangen?

Selpha. Er ist zum Tode verurteilt.

Rotte. O armer König!

Selpha. Kommt jetzt, Kameraden! Bis zum dämmernden Morgen müssen wir ihn bewachen.

Levi. Kommt! Er soll uns die Langeweile abkürzen.

laughed **Panther**, "but that rule would here find no application, for Malchus has his ear back again."

During this time, while the soldiers were laughing and talking, **Hagar** was curiously looking at Peter. Immediately a pause took place, she said to Peter, "I have been observing thee for some time. Now, if I do not mistake, thou art one of the disciples of the Galilean. Yes, yes, thou wert with Jesus of Nazareth." **Peter** started up from the fire over which he had been warming his hands, and stammered out, "I? no, I am not. Woman, I know him not, neither know I what thou sayest." When Hagar thus spoke all the soldiers looked at Peter, who, fearing his attack on Malchus might be resented, tried to slip through the band and escape unobserved. Passing the fire, he came close to the other waiting-maid, **Sarah**, who, looking him full in the face, said in a shrill voice, "See, this man was also with Jesus of Nazareth." The attention of the whole **band** being aroused they all clustered round Peter, asking, "Art thou also one of his disciples?" **Levi** said, "Thou art certainly one of them!" **Peter** in the midst of armed and violent men looked confusedly from side to side, and declared, "Upon my soul I am not—I do not know the man." Even as he spoke the cock crew, but the rattle of the weapons of the soldiers and imminent menace of a violent death left him no leisure to attend to anything but his own safety, for **Abdias** at the same moment exclaimed, "Look at this man. Of a truth he was also with him." Then said **Peter**, stoutly, "I know not what ye have to do with me. What does this man matter to me?" But the **soldiers** crowding round him said, "Yes, yes, thou art one of them. Thou art also a Galilean: thy speech betrayeth thee." Then **Peter**, raising his hands on high, said with a troubled voice, "God be my witness that I do not know the man of whom ye speak;" and the cock crew a second time. Then **Melchi** pressing forward, looked Peter full in the face, and leaning on his spear, said, "Did I not see thee in the garden with him when my cousin Malchus had his ear cut off?" At this moment, when the situation was getting very serious for Peter, attention was called off from him by a cry from the **soldiers** round the fire. "Make ready, they are bringing in the prisoner." *Selpha* then brought in *Jesus* bound between *Malchus* and *Balbus*. "Now, how have things gone?" eagerly inquired **Arphaxad**. "He is condemned to death," said **Selpha**. The **soldiers** mocking, cried, "Poor king!" At this moment Jesus met Peter and looked upon him with a gaze full of sorrow. Peter smote his head with his hand and went out into the night. "Forward, comrades!" said **Selpha**, "we must guard him till morning." Thereupon they all went out. "Come," said **Levi**, "he must help us to pass the time."

6. Auftritt.

Petrus. Ach, bester Meister! Wie tief bin ich gefallen! — O, ich schwacher, elender Mensch! Dich meinen liebevollsten Freund und Lehrer, habe ich verleugnet, — dreimal verleugnet! Dich, für den ich in den Tod zu gehen versprochen! — Fluch meiner schändlichen Untreue! Ewig fühle mein Herz die Reue dieser verachtungswürdigen Feigheit! Herr! mein bester Herr! Hast du noch eine Gnade für mich, eine Gnade für einen Treulosen, o so sende sie, sende sie mir! Diesmal noch höre die Stimme eines reuigen Herzens! — Ach! Die Sünde ist geschehen! Ich kann sie nicht mehr ungeschehen machen; — aber ewig will ich sie beweinen und büßen! Nimmer, nimmermehr will ich dich lassen! — O du Gütigster! Du wirst mich nicht verstoßen? Meine bittere Reue nicht verschmähen? Nein! Der sanfte, mitleidige Blick, mit dem du mich, deinen tiefgesunkenen Jünger, ansahst, verheißt es mir: du wirst mir vergeben! Diese Hoffnung habe ich zu dir, bester Lehrer! Und die ganze Liebe meines Herzens soll von diesem Augenblicke an dir gehören, mich fest und innigst an dich schließen! Und nichts, nichts soll vermögen, mich jemals wieder zu trennen von dir!

7. Auftritt.

Der Kerker. — Die Verspottung.

Levi. Ist dieser Thron dir nicht zu schlecht, großer König?

Melchi. Sei uns gegrüßt, du neugebackener Herrscher! Aber setze dich fester; du möchtest sonst etwa herabfallen.

Levi. Du bist ja auch ein Prophet? So sage, großer Elias, wer hat dich geschlagen?

Abdias. Bin ich es gewesen?

Levi. Was ist's denn? Hörst du gar nicht? Schläfst du?

Alle. Er ist taub und stumm! Ein schöner Prophet!

Abdias. O weh! O weh! Unser König ist vom Throne gestürzt!

Levi. Was ist jetzt anzufangen? Wir haben keinen König mehr!

Peter, when he had left the hall of the High Priest, went out into the street, weeping bitterly and suffering bitter anguish of soul... "Oh, my Master," he cried, "how deeply have I fallen! Oh, woe unto me, weak and wretched man! I have three times denied my dearest friend and teacher. A curse upon my shameful faithlessness! How my heart will repent of it—this contemptible cowardice. My dearest Lord!—hast thou still grace for me—grace for a faithless one—Oh! send it me! This once more hear the voice of my repentant heart. Alas! the sin is committed, I cannot undo it, but ever, ever, will I weep for it and repent of it—and now, never more will I leave thee, O thou most loving one! Thou wilt surely not cast me off! Thou wilt not despise my bitter repentance. No! the gentle, pitying look which thou didst cast upon thy deeply fallen disciple, promises it:—thou wilt forgive me. I have this hope from thee, best of teachers, and the whole love of my heart shall from this moment be given to thee. I will cling closely to thee, and nothing, nothing shall ever be able to separate me from thee again."

And with a face beaming with hope of forgiveness, even for his threefold denial, he went away.

Now it came to pass that the soldiers, having taken *Jesus* into the guard-room of Caiaphas's palace, mocked him, and despitefully used him until it was day. They seated him on a stool with a bandage over his eyes, and surrounded him, mocking, saying, "Is not this throne too mean for thee, great king? Hail to thee, thou new-born sovereign! But sit more firmly," said **Melchi,** seizing Jesus from behind and pressing him down on his seat, "thou mightest otherwise fall down." "Thou art, verily, also a prophet. So say, O great Elias, say who it is who has struck thee," and with that **Levi** dealt Jesus a blow on the face. Others came in and also struck him saying, "Was it I?" but Jesus answered nothing. Then **Levi** went up to him and shouted, "Hearest thou nothing?" and shook him violently by the shoulders, "Art thou asleep?" Then his **comrades** exclaimed, "He is deaf and dumb: a fine prophet indeed." And thereupon **Abdias** roughly pushed Jesus forward so that he fell from his stool on the ground upon his face. "Alas! alas!" he cried, "our king has fallen from his throne." "What is to be done now? We have no longer any king" shouted **Levi**

Melchi. Du bist ja zum Erbarmen, — sonst ein so großer Wundermann! Und jetzt — so matt und kraftlos!
Abdias. Kommt! Wir helfen ihm wieder auf seinen Thron!
Alle. Erhebe dich, mächtiger König! Empfange aufs neue unsere Huldigung!
Dan. Nun, wie steht es mit dem neuen Könige?
Alle. Er redet und deutet nicht; wir können ihn nicht brauchen.
Dan. Der Hohepriester und Pilatus werden ihn schon beredt machen. Kaiphas sendet mich; es ist jetzt Zeit, ihn vorzuführen.
Selpha. Macht euch auf, Kameraden!
Levi. So stehe auf! Du bist lange genug König gewesen!
Alle. Fort mit dir! Dein Reich ist zu Ende!

X. Vorstellung.

Des Judas Verzweiflung.

Prolog.

Warum irrt Judas sinnesverwirrt umher?
Ihn martert, ach, des bösen Gewissens Qual.
Die Blutschuld lastet auf der Seele,
Wandelt in Feuer den Sold der Sünde.

Beweine, Juda, was du verbrochen hast!
O lösche es mit Tränen der Buße aus!
Demütig hoffend fleh' um Gnade!
Noch steht die Pforte des Heils dir offen.

O weh! Wohl quält die bitterste Reue ihn;
Doch durch das Dunkel leuchtet kein Hoffnungsstrahl.
Zu groß, zu groß ist meine Sünde!
Ruft er mit Kain, dem Brudermörder.

Wie diesen, ungetröstet und ungebüßt,
Erfaßt mit Schrecken irre Verzweiflung ihn.
Das ist der Endeslohn der Sünde;
Solchem Geschicke treibt sie entgegen.

A. Vorbild.

Der Brudermörder Kain, von Gewissensbissen gequält, irrt unstät und flüchtig auf der Erde umher. 1. Mos. 4. 10—17.

and **Melchi** scoffed, "Thou art to be pitied, such a great magician, and now so weak and weary!" "Come" said **Abdias**, "let us help him again upon his throne." And then they seized him and lifted him from the ground where he lay with his eyes bandaged and his hands tied and lifted him up again upon his seat. "Raise thyself, O mighty king, receive anew our homage." As they were kneeling around him in scorn, **Dan** a messenger of Caiaphas entered, saying, "How goes it now with the new king?" and **the band** shouted, "He speaks and prophesies not; we can do nothing with him." "Then," said **Dan,** "the High Priest and Pilate will soon make him speak. Caiaphas sends me to bring him." "Up, comrades," said **Selpha.** Thereupon, taking Jesus again by the cords which bound his hands, they led him off, **Levi** saying, "Stand up! thou hast been king long enough." And **all** shouted, "Away with thee. Thy kingdom has come to an end."

CHAPTER X.

PROLOGUE.—ACT X.

Why wanders Judas about like one amazed?
Alas! torments of conscience are upon him,—
On his soul blood guiltiness doth lie,
And turns to fire the reward of sin.

Weep, O Judas, the sin which thou hast sinned!
Oh! wash it out with repentance and bitter tears!
In lowly hope entreat forgiveness—
Still open to thee is salvation's gate.

Bitter remorse is indeed his portion,
But through the darkness there shines no ray of hope.
Too great, too great, alas, is my sin!
Cries he, with Cain, the brother—slayer.

Like him, unpardoned and uncomforted,
Wandering despair seizes on him in terror.
That is still the fatal wage of sin,
Towards such a fate he must despairing go.

TABLEAU XV.

[The fifteenth tableau, prefacing the despair of Judas, represents the despair of Cain. Cain, a tall, dark, and stalwart man, clad in a leopard's skin, is dropping the heavy tree-branch with which he has slain his brother. Abel, in a lambskin, lies dead with an ugly wound on his right temple. Cain's right hand is pressed against his brow upon which is to be set the brand of God. It is a fine scene, full of simple, tragic effect.]

„O weh dem Menschen!“ sprach der Herr,
„Der mich wird übergeben;
Es wäre besser ihm, wenn er
Erhalten nie das Leben.“
Und dieses Weh, das Jesus sprach,
Folgt Judas auf dem Fuße nach.

Der Untat vollen Lohn soll er nicht missen.
Laut schreit um Rache das verkaufte Blut.
Zur Raserei getrieben vom Gewissen,
Gepeitscht von allen Furien der Wut
Rennt Judas ohne Rast umher
Und findet keine Ruhe mehr.
Bis er, ach, von Verzweiflung fortgerissen,
Hinwirft von sich in wilder Hast
Des Lebens unerträglich schwere Last. —

So flieht auch Kain. Ach, wohin?
Du kannst dir selber nicht entflieh'n.
In dir trägst du die Höllenqual;
Und eilest du von Ort zu Ort,
Sie schwingt die Geißel fort und fort;
Wo du bist, ist sie überall;
Entrinnen wirst du nie der Pein.
Dies soll der Sünder Spiegel sein;
Denn kommt die Strafe heute nicht;
Will noch der Himmel borgen;
So fällt das doppelte Gewicht
Auf ihre Häupter morgen.

B. Handlung.

Der versammelte hohe Rat bestätigt das über Christus ausgesprochene Todesurteil. — Judas kommt voll Reue in die Ratsversammlung, wirft die dreißig Silberlinge hin, geht von Verzweiflung getrieben davon und erhängt sich.

1. Auftritt.

Judas. So ist denn meine bange Ahnung zur schrecklichen Gewißheit geworden! Kaiphas hat den Meister zum Tode verurteilt und der Rat hat in sein Urteil eingestimmt! — Es ist vorbei, — keine Hoffnung einer

The Lord said, "He who me betrays—
Woe to him!—is undone;
'Twere better far for him that he
Had never seen the sun!"
This woe, of which Christ spake, hath come,
And Judas cannot flee his doom.

The guilty deed fails not to win its wages,
The guiltless blood he sold cries from the ground;
Driven to madness by the worm that rages,
And scourged by furies, Judas ranges round
Wildly, and finds no rest
From the fire in his breast;
Till, swept away by bitterest despair,
He flings away in reckless haste
The load of life he can no longer bear.

So too flies Cain. Ah! whither, then?
For from thyself thou canst not flee.
In thee thou bearest hell's worst pain;
And though from place to place thou go,
The scourge is wielded over thee!
Where thou art it will always be.
Never canst thou escape thy woe.
Now this the sinner's fate will show,
Though vengeance may not come to-day,
Yet Heaven still can borrow,
And double share of judgment may
Fall on his head to-morrow.

THE DESPAIR OF JUDAS.

While Jesus was being mocked and ill-treated by the soldiers in the guard-room of Caiaphas's Palace, **Judas** wandered to and fro in despair. "Now my fearful foreboding has become a terrible certainty. Caiaphas has sentenced the Master to death, and the Council has concurred in his sentence. All is over. There

Rettung mehr! Wenn der Meister selbst sich hätte retten wollen, so hätte er im Ölgarten sie seine Macht zum zweitenmale fühlen lassen. Da er's damals nicht tat, so tut er's nicht mehr. Und was kann ich für ihn tun, ich Unseliger, der ich ihn in ihre Hände überliefert habe? — Das Geld sollen sie wieder haben, das Blutgeld; und sie müssen mir meinen Meister wieder herausgeben! Sogleich will ich hingehen, meine Forderung zu stellen. — Doch — wird er dadurch gerettet werden? O eitle törichte Hoffnung! Sie werden meines Antrages spotten. — Verfluchte Synagoge! Du hast mich durch deine Aussendlinge verführt, hast mich betrogen, hast mir deine blutdürstigen Absichten verheimlicht, bis du ihn in deiner Gewalt hattest. — Mit bittern Vorwürfen will ich euch quälen, ihr ungerechten Richter! Nichts will ich wissen von eurem teuflischen Beschlusse! Keinen Anteil will ich haben an dem Blute des Unschuldigen! O! Höllenwehen martern mein Innerstes.

2. Auftritt.

Synagoge.

Kaiphas. Mit Ungeduld, verehrte Väter, harrte ich der Morgendämmerung entgegen, um den Feind des Synedriums bald dem verdienten Tode zuzuführen.

Annas. Auch ich konnte keinen Augenblick Ruhe finden vor Begierde, bald das Todesurteil sprechen zu hören.

Alle. Es ist gesprochen, er soll und muß sterben!

Kaiphas. Ich wollte, ehrwürdige Väter, in Mitte der Nacht nicht alle Glieder des hohen Rates hierher bemühen. Es war die erforderliche Zahl von Zeugen und Richtern zugegen, um nach dem Gesetze das Urteil zu sprechen. Einstimmig wurde der Beklagte des Todes schuldig erklärt; denn alle hatten es aus seinem eigenen Munde vernommen, daß er sich als den Sohn Gottes ausgegeben, also auf die schrecklichste Weise Gott gelästert hat.

Priester und Pharisäer. Ja, wir bezeugen es. — Aus seinem Munde haben wir die Gotteslästerung gehört.

is no hope, no way of escape. Had the Master wished to save himself he would have made them feel his might a second time in the garden. As he did not do it then, he will now do so no more. What can I do for him, I, a miserable wretch who have delivered him into their hands? They shall have the money back, that blood-money. They must give me my Master back again. I will go at once, and make the demand. But oh, will he be saved by that? Oh, vain, foolish hope. They will mock me, I know it. O cursed Synagogue, thou hast tempted me through thy messengers, thou hast hidden from me thy bloody designs until thou hadst him in thy clutches. I will torture you with bitter reproaches, ye unjust judges. I will have nothing to do with your devilish decision. I will have no share in the blood of this innocent. Oh, what tortures, what pains of hell, tear my inmost soul!" So saying he departed.

Now within the hall of the Sanhedrin were assembled the *High Priest*, the *Scribes*, and the leaders. *Caiaphas* and *Annas*, arrayed in their robes, sat in the high place of the Council, and all the seats were filled except those of Joseph of Arimathea and Nicodemus, which were empty. **Caiaphas** spoke, saying, "With impatience, fathers, have I awaited the dawn in order to send the enemy of the Sanhedrin to his well merited death." And **Annas** said, "I could not get a moment's rest for eagerness to hear the sentence pronounced." Then cried they **all**, "It is pronounced. He shall and must die." **Caiaphas** said: "I did not wish to trouble all the members of the Sanhedrin to come hither in the night-time. But there was present the necessary number of witnesses and of judges to pronounce sentence as the Law prescribes. All as with one mouth declared the accused worthy of death, for all had heard with their own ears how this man blasphemed God in the most terrible way, and was impious enough to call himself the Son of God." The **Priests** and **Pharisees** who had previously been present, answered, "Yea, we bear witness to it. We have ourselves heard the impious blasphemy from his lips." Then said

Kaiphas. Ich will nun den Verbrecher nochmal vorführen lassen, damit ihr alle euch von seiner todeswürdigen Schuld überzeugt. Dann möge der ganze Rat das Urteil bestätigen.

3. Auftritt.

Judas. Ist es wahr? Ihr habt meinen Meister zum Tode verurteilt?

Rabbi. Was drängst du dich unberufen in die Versammlung? Hinaus! Man wird dich rufen, wenn man deiner bedarf.

Judas. Ich muß es wissen! Habt ihr ihn verurteilt?

Alle. Er muß sterben.

Judas. Wehe! Wehe! Ich habe gesündigt! Ich habe den Gerechten verraten und, ihr blutdürstigen Richter, ihr verdammet und mordet die Unschuld!

Alle. Juda! Ruhig — oder —

Judas. Keine Ruhe mehr für mich! Keine für euch! Das Blut, das Blut der Unschuld schreit um Rache!

Kaiphas. Was verwirrt deine Seele? Rede! Rede aber mit Ehrfurcht! Du stehst vor dem hohen Rate!

Judas. Ihr wollt Jenen dem Tode überliefern, der rein ist von jeder Schuld. Das dürft ihr nicht! Da habe ich Einsprache zu machen. Ihr habt mich zum Verräter gemacht! Eure verfluchten Silberlinge —

Annas. Du hast dich selbst angetragen und den Kauf geschlossen.

Josaphat. Besinne dich, Juda! Sieh! Du hast erhalten, was du verlangt hast. Und wenn du dich ordentlich beträgst, so kannst du noch —

Judas. Ich will nichts mehr! Ich zerreiße euern schändlichen Vertrag! Gebt die Unschuld heraus!

Rabbi. Packe dich, Unsinniger!

Judas. Die Unschuld fordere ich zurück! Meine Hände sollen rein sein an dem Blute —

Rabbi. Was? Du schändliche Verräterseele! Du willst dem hohen Rate Gesetze vorschreiben? Wisse! Dein Meister muß sterben, und du hast ihn in den Tod geliefert!

Caiaphas, "I will have the criminal brought before you once more, so that ye may be convinced of his being worthy of death. Then may the whole Council pronounce the just sentence." As he was speaking, **Judas**, looking haggard and distracted, rushed into the midst of the Council, crying wildly, "Is it true? Have ye condemned my Master to death?" Then said **Rabbi** unto him, "Why dost thou force thyself uncalled-for into this assembly? Be off! We will call thee if we have need of thee." But **Judas** took no heed. "I must know it," he said; "have ye condemned him?" Then all in the Council cried aloud, "He must die!" "Woe! woe!" said **Judas**, "I have sinned. I have betrayed innocent blood. Oh, ye bloodthirsty judges, to condemn and murder the guiltless." "Peace, peace, Judas!" cried the **Council**, "or—" "There will never, never more be peace for me," said **Judas**, bitterly, "and none for you. The blood of the innocent cries aloud for vengeance." "What has driven thee crazy? Speak, but speak with reverence—thou standest before the Sanhedrin," said **Caiaphas**. Then said **Judas**, passionately, "Ye are determined to deliver him up to death, he who is free from all guilt. Ye must not do it. I have a protest to make against it. Ye have made me a traitor. Your accursed pieces of silver!—" **Annas** interrupted him, saying, "Thou didst propose it thyself and closed the bargain." Then said **Josaphat** unto him, "Recollect thyself, Judas, thou hast received what thou didst desire; and if thou behavest thyself decently thou canst still—" **Judas** interrupted him: "I will have nothing more. I tear up your shameful bargain. Let the innocent go!" "Be off, madman," said **Rabbi**, angrily. But **Judas** took no heed, knelt and stretched his hands towards Caiaphas. "I demand the release of the innocent. My hands shall be free from his blood." "What!" said **Rabbi**, "thou contemptible traitor, wilt thou dictate to the Sanhedrin? Know this, thy Master must die, and thou hast

Alle. Sterben muß er!

Judas. Sterben muß er! Ich bin eine Verräterseele! Ich habe ihn in den Tod geliefert! Dann zerreißet mich, ihr Teufel aus tiefster Hölle; zermalmet mich! — Hier, Bluthunde, habt ihr euer Fluch-, euer Blutgeld!

Kaiphas. Was lässest du dich zu einer Handlung gebrauchen, die du nicht vorher überlegt hast?

Alle. Da sieh nur du zu!

Judas. So soll meine Seele verderben — mein Körper zerbersten, — und ihr —

Alle. Schweige und packe dich von hier!

Judas. Ihr sollt mit mir in die unterste Hölle versinken!

4. Auftritt.

Kaiphas. Ein wahnsinniger Mensch!

Annas. So etwas ahnte ich.

Amran und Oziel. Es ist seine Schuld.

Kaiphas. Er mag nun büßen, was er selbst verschuldet! Er hat seinen Freund verraten; wir verfolgen unsern Feind. — Ich bleibe fest auf meinem Entschlusse; und, wenn einer hier sein sollte, der anderer Gesinnung ist, der stehe auf!

Alle. Nein! Was beschlossen ist, werde ausgeführt!

Kaiphas. Was tun wir mit diesem Gelde? Da es Blutgeld ist, darf es nicht mehr in den Opferkasten zurückgelegt werden.

Annas. Man könnte es nach dem Willen des hohen Rates sogleich auf irgend einen nützlichen Zweck verwenden.

Saras. Es mangelt an einem Begräbnisplatze für Fremdlinge. Da könnte wohl mit diesem Gelde ein Acker hierzu angekauft werden.

Alle. Ja, wir stimmen mit ein.

Kaiphas. Ist ein solcher eben käuflich?

Saras. Ja, ein Hafner in der Stadt hat ein Grundstück zum Verkaufe ausgeboten, welches um diesen Preis zu haben ist.

Kaiphas. So mag Saras diesen Kauf schließen.

Saras. Ich werde das Geschäft besorgen.

delivered him to death." And all the **Priests** and **Pharisees** cried aloud, "He must die." And **Judas**, with staring eyes as one demented, repeated, "Die? Then I am a traitor, I have given him up to death!" He sank down like a man crushed by a blow, and then springing up, and breaking out into wild passion, he shouted aloud, "May ten thousand devils from hell tear me in pieces! Let them grind me to powder! Here, ye bloodhounds, take your accursed bloodmoney!" And with that he snatched the bag from his girdle and flung it violently before the seat of the High Priest. "Why didst thou let thyself be made the tool for a transaction which thou didst not weigh beforehand?" said **Caiaphas**. "Yes," cried **several**, "it is thine own business." Then shouted **Judas**, wildly, "May my soul be damned, my body burst asunder, and ye—" "Silence, and out from here," cried **all the priests** together. "And ye," shouted **Judas** above them all, "Ye will sink with me into the lowest hell!" He then rushed from the hall.

After a pause, during which the chief priests and rulers looked at each other in silence, the money lay unnoticed on the floor. **Caiaphas** said, "What a fearful man!" "I had some foreboding of this," said **Annas**. "It is his own fault," remarked a Priest. Then said **Caiaphas**, "Let him expiate that fault himself. He has betrayed his friend; we pursue our enemy. I remain steadfast by my determination, and if any one here should be of another opinion, let him stand up." "No," cried they **all** with one voice; "what has been resolved upon, let it be carried out." Then said **Caiaphas**, "What shall we do with this money? It is blood-money, it can no longer be put into the treasury of God." **Annas** said, "It might be used for some useful purpose, under the sanction of the High Council." All agreed to this, and **Saras** said, "A burying-place for strangers is much wanted. With this money a field may be purchased for that purpose." And they **all** said, "Yes we are all agreed about that." "Is there such a one in the market?" said **Caiaphas**. "Yes," said **Saras**; "a potter in the city has offered a piece of ground for sale at just this price." "Let Saras conclude the purchase," said **Caiaphas**. They then picked up the money, which had lain untouched on the floor and **Saras** departed saying he would conclude the transaction. "But now we will no longer

Kaiphas. Nun wollen wir nicht mehr länger säumen, das Endurteil über den Gefangenen zu fällen.

Annas. Ich will sehen, ob ihm der Trotz, den er gegen mich gezeigt, noch nicht vergangen ist! Eine wahre Genugtuung wird es mir sein, einzustimmen in den Urteilsspruch: Er sterbe!

5. Auftritt.

Selpha. Ehre den hohen Rat besser als vorhin! Hochweise Väter! Hier bringen wir den Gefangenen, wie uns aufgetragen worden!

Kaiphas. Führt ihn in die Mitte!

Balbus. Tritt vor!

Kaiphas. Jesus von Nazareth! Bestehst du auf dem Worte, das du in dieser Nacht vor deinen Richtern ausgesprochen hast?

Annas. Wenn du der Gesalbte bist, so sage es uns!

Christus. Wenn ich es euch sage, so werdet ihr mir nicht glauben; und stelle ich euch eine Frage entgegen, so werdet ihr weder darauf antworten, noch mich loslassen. Aber von nun an wird der Menschensohn zur Rechten des allmächtigen Gottes sitzen.

Alle. Du bist also der Sohn Gottes?

Christus. Ihr sagt es; denn ich bin es!

Annas. Es ist genug! Was bedürfen wir noch eines Zeugnisses?

Priester und Pharisäer. Wir haben es nun auch selbst aus seinem Munde gehört.

Kaiphas. Väter des Volkes Israel! Euch gebührt es nun, den endgültigen Ausspruch über die Schuld und Strafe dieses Menschen zu tun.

Alle. Er ist der Gotteslästerung schuldig! Er hat den Tod verdient.

Kaiphas. Wir wollen ihn demnach vor den Richterstuhl des Pilatus führen.

Alle. Ja! Fort mit ihm! Er sterbe.

Kaiphas. Pilatus muß aber zuvor in Kenntnis gesetzt werden, damit er noch vor dem Feste das Urteil ergehen lasse.

delay to pronounce the capital sentence upon the prisoner," continued **Caiaphas**. "I shall see," said **Annas**, "whether the scorn which he showed towards me has not yet left him. A real satisfaction will it be to me to share in the sentence. Let him die."

Jesus then was brought in a second time before Caiaphas. *Selpha*, as before, preceded him, and *Balbus* and *Malchus* led him bound by the hands with a cord. "Stand there," said **Selpha**, "and show more respect to the Council than thou didst before;" then he added, "Venerable fathers, here we bring the prisoner." Then said **Caiaphas**, "Lead him into the centre." **Balbus**, laying his hand on the shoulder of Jesus, thrust him forward, saying, "Step forward." Then **Caiaphas** spake unto Jesus, saying, "Jesus of Nazareth, dost thou stand by the words which thou hast pronounced this night before thy judges?" **Annas** added, "If thou be the Christ, tell us?" Then **Jesus** answered and said, "If I tell you, ye will not believe; if I also ask you, ye will not answer me nor let me go. But hereafter shall ye see the Son of Man sitting on the right hand of Almighty God." A shudder ran through the Sanhedrin, and all cried excitedly, "Art thou then the Son of God?" **Jesus** answered, "Ye say that I am." **Annas** exclaimed, "It is enough: what need have we of any further witnesses?" The **Priests** and **Pharisees** who had not attended the night Council said "We have now heard it out of his own mouth." Then said **Caiaphas**, "Fathers of the people of Israel, it is now your duty to come to a final decision as to the guilt and punishment of this man." Then cried they **all**, "He is guilty of blasphemy. He hath deserved death." **Caiaphas** said, "We will therefore lead him before the judgment-seat of Pilate." And they **all** answered and said, "Yes, away with him. Let him die." "Pilate," said **Caiaphas**, "must first be informed, in order that

Rabbi. Es könnten einige Ratsglieder vorausgehen, um bei ihm das Gesuch um unverzügliche Vornahme der Verhandlung zu stellen.

Kaiphas. Du selbst, Rabbi; dann Dariabas und Rabinth! Geht voraus! Wir werden sogleich nachkommen. Dieser Tag wird also die Religion unserer Väter retten und die Ehre der Synagoge erhöhen, so daß der Nachklang unseres Ruhmes zu den spätesten Enkeln sich fortpflanzen wird.

Gerson. Nach Jahrhunderten noch wird man von uns reden.

Kaiphas. Jetzt führt ihn weg! Wir folgen.

Alle. Tod dem Galiläer.

6. Auftritt.

Rabbi. Endlich werden wir wieder etwas freier atmen. Lange genug wurden wir beschimpft.

Dariabas. Es ist auch höchste Zeit; sonst hätte bald der Synagoge letzte Stunde geschlagen. Der Anhang, den er sich zu verschaffen wußte, war schon sehr groß.

Rabbi. Jetzt aber ist vom Volke nichts mehr zu fürchten. Dathan und seine Gefährten haben in den letzten Tagen die rühmlichste Tätigkeit entwickelt, eine Masse entschlossener Leute für unsere Sache zu gewinnen. Ihr werdet sehen: Wenn es zu etwas kommt, werden diese kräftig den Ton angeben; die Wankelmütigen werden endlich mit einstimmen, und die Anhänger des Nazareners werden für gut finden, zu schweigen und sich zurückzuziehen. Mir ist nicht mehr bange.

Rabinth. Wie werden wir nun unser Gesuch bei Pilatus anbringen? Denn in das Haus des Heiden dürfen wir nicht eintreten; sonst werden wir unrein, das Osterlamm zu essen.

Rabbi. Wir werden gleichwohl durch seine Dienerschaft unser Ansuchen vortragen lassen müssen. Ich bin im Hause bekannt! Laßt mich nur am Tore pochen. Es wird wohl jemand zugegen sein. Ja, es kommt jemand.

Quintus. Willkommen, Rabbi! Tretet nur herein!

he may proclaim the sentence before the feast." **Rabbi** said, "Could someone be sent before from the Council in order to give him timely information?" "Thou thyself," said **Caiaphas**, "together with Dariabas and Rabinth, shalt go before. We will speedily come after." When these three had departed **Caiaphas** said, "This day then will save the religion of our fathers and exalt the honour of the Synagogue, so that the echo of our fame shall reach our latest descendants." All shouted, "Men will speak of us centuries hence!" and **Caiaphas** resumed,—"Lead him away! we follow." Once more they cried, "Down with the Galilean," and departed.

The three messengers sent by the Sanhedrin drew near to the house of Pilate, and as they went they spoke among themselves. **Rabbi** said, "At last we can breathe more freely again; we have been insulted long enough." **Dariabas** replied, "It was indeed high time otherwise the last hour of the Synagogue would have struck; his following which he knew so well how to control was becoming very large." "Now," said **Rabbi**, "there is nothing more to be feared from the people. The traders have in these days displayed the most creditable activity, to have gained for us a crowd of determined people. You will see if it comes to anything, they will effectively take the lead. The waverers will concur with them, and the followers of the Nazarene will find it well to be silent and take themselves off. I have no more anxiety."

Then said **Rabinth**, seeing that they had approached the palace of Pilate, "How shall we bring our message to Pilate? We dare not enter the house of the Gentile to-day, as in that case we should become unclean and could not eat the Passover." "We will send a message through one of his own people, I am known in the house. Let me knock at the door," said **Rabbi**, and going up the stairs to the balcony of Pilate's house he knocked gently at the door.

Standing and listening, he said, "Surely there is someone there? Yes, there is someone coming," and retired a little way down the steps so as to avoid any contact with the Gentile.

Quintus a servant of Pilate's opened it and said, "Welcome, Rabbi, wilt thou not come in?" "The precepts of the law will

Rabbi. Es ist uns heute nicht erlaubt nach unserm Gesetze.

Quintus. So? — Kann ich etwa eure Aufträge vollziehen?

Rabbi. Wir bitten dich darum. Wir sind hier, vom Hohenpriester gesendet, um die Bitte an den erhabenen Statthalter des Kaisers zu stellen, er wolle erlauben, daß der hohe Rat vor ihm erscheine und ihm einen Missetäter zur Bestätigung des Todesurteils vorführe.

Quintus. Ich will es sogleich meinem Herrn melden. Wartet indessen hier!

Rabinth. Es ist doch traurig, daß wir bei einem Heiden anklopfen müssen, um die Aussprüche des heiligen Gesetzes in Erfüllung bringen zu lassen.

Rabbi. Sei getrost! Wenn einmal der einheimische Feind aus dem Wege geräumt ist; — wer weiß, ob wir uns nicht bald auch dieser Fremdlinge entledigen?

Dariabas. O möchte ich den Tag noch erleben, der den Kindern Israels die Freiheit bringen wird!

Quintus. Der Statthalter grüßt euch! Ihr sollt dem Hohenpriester melden, daß Pilatus bereit sei, das Anbringen des hohen Rates zu vernehmen.

Rabbi. Empfange unsern Dank für deine gütige Bemühung! Nun laßt uns eilen, dem Hohenpriester die Meldung zu machen!

Rabinth. Pilatus wird wohl in die Forderungen des hohen Rates einwilligen?

Rabbi. Er muß! Wie könnte er widerstehen, wenn der hohe Rat und das ganze Volk diesen Menschen zum Tode begehrt?

Dariabas. Was liegt dem Statthalter an dem Leben oder Tode eines Galiläers? Schon dem Hohenpriester zu Gefallen, der bei ihm viel gilt, wird er keinen Anstand nehmen, die Hinrichtung zu genehmigen.

7. Auftritt.

Judas. Wo gehe ich hin, die Schande zu verbergen, die Qualen des Gewissens abzustreifen? Kein Waldesdunkel ist versteckt genug und keine Felsenhöhle tief

not allow us to do so to-day," said **Rabbi**. **Quintus** said, "Is that so? Can I carry thy message?" "We beg thee to do so answered **Rabbi**. "The High Priest sends us to bring a petition to the illustrious Viceroy of Cæsar to ask if he will allow the Council to appear before him, and to bring before him a malefactor for the confirmation of the death sentence." "I will deliver the message at once to my lord; wait here in the meantime," said **Quintus**, and went in to Pilate. Rabbi, returning down the steps, joined Dariabas and Rabinth, who stood below. "It is very sad" said **Rabinth**, "that we must knock at the door of a Gentile in order to get the behests of our holy law executed." "Take courage," said **Rabbi**; "when once this domestic enemy is removed out of the way, who knows whether we might not soon free ourselves from the foreign foe?" **Dariabas** exclaimed, "Oh, may I live to see thee day which will bring freedom to the children of Israel!" **Quintus** returned and spoke unto them, saying, "The Governor greets you. Ye are to inform the High Priest that Pilate is ready to receive the petition of the Sanhedrin." "Accept our thanks for thy kindness," said the **Rabbi**. "Now let us hasten to report to the High Priest the result of our errand." Quintus then bowed and closed the door behind him. The three messengers then returned. **Rabinth** remarked anxiously, "Pilate will surely agree to the demand of the Council." "He must," said **Rabbi**; "how could he resist it, when the Sanhedrin and the whole people demand with one voice the death of this man?" "And besides," said **Dariabas**, "what does the Governor care about the life of a single Galilean? Were it merely to please the High Priest, who is of great importance to him, he would not hesitate to permit the execution."

Now **Judas**, being distracted by remorse, found himself, after wandering to and fro, in the potter's field, purchased with the thirty pieces of silver, in the midst of which stood a blasted tree. Then, after wildly looking round to see if anyone was near, he said: "Oh! where, where can I go to hide my shame, to escape the torments of conscience? No forest is dark enough!

genug! — O Erde! Tue dich auf und verschlinge mich! Ich kann nicht da sein mehr. Ach meinen Meister, den besten aller Menschen, habe ich verkauft, ihn zur Mißhandlung ausgeliefert, zum schmerzvollsten Martertode. Ich abscheulicher Verräter! O! Wo ist ein Mensch, auf dem noch solche Blutschuld liegt! Wie gütig war er immer gegen mich! Wie freundlich tröstete er mich, wenn manchmal mir finsterer Unmut auf der Seele lag! Wie wunderselig fühlt' ich mich, wenn ich zu seinen Füßen saß, und Himmelslehre wie Honigseim von seinem Munde floß! Wie liebreich mahnte, warnte er mich noch, als ich schon über schändlichen Verrat hinbrütete! Der gute Herr! — Und ich, ich hab' ihm so vergolten! — — — Vermaledeiter Geiz! Nur du hast mich verleitet, hast mich blind und taub gemacht! Du warst der Ring, an dem der Satan mich erfaßte, in den Abgrund mich zu zieh'n! Ach, nun kein Jünger mehr, darf ich nie wieder der Brüder einem unter die Augen treten. Ein Ausgestoßener, überall verhaßt, verabscheut überall, von jenen selbst, die mich verführt, als ein Verräter nun gebrandmarkt, irre einsam ich umher mit dieser Feuerglut in meinem Innern. — Ach! Einer wäre noch! O dürfte ich sein Antlitz nochmal schau'n! Ich würde mich anklammern Ihm, dem einzigen Rettungsanker. Doch dieser eine — liegt im Kerker, ist vielleicht getötet schon durch Feindeswut, ach nein! Durch meine Schuld, durch meine Schuld! — Ich, ich bin der Verworfene, der zum Kerker, zum Tode ihn gebracht! — O weh mir, Auswurf der Menschheit! Mir ist nicht zu helfen mehr! Für mich ist keine Hoffnung! Mein Verbrechen — es ist zu groß, es ist durch keine Buße mehr gut zu machen! Er ist tot — und ich bin sein Mörder! — Unglückselige Stunde, da meine Mutter mich zur Welt gebracht! Soll ich noch länger dieses Marterleben hinschleppen? Diese Qualen in mir tragen? Wie ein Verpesteter die Menschen flieh'n? Gefloh'n, verachtet sein vor aller Welt? Nein! Keinen Schritt mehr weiter! Nimmer kann ich's ertragen! Hier will ich,

No rocky cavern deep enough! O earth, open and swallow me up! I can no longer exist. O my dear Master! Him, best of all men, have I sold, giving him up to ill-treatment, to a most painful death of torture—I, detestable betrayer!—Oh! where is there another man on whom such guilt of blood doth rest? How good he always was to me. How sweetly did he comfort me when gloomy thoughts lay on my soul. How uplifted I felt as I sat at his feet and listened to the heavenly truths he told. How lovingly he admonished and warned me as I brooded over this scandalous treachery the dear Lord—and I, how have I repaid him? Accursed avarice which led me astray and made me blind and deaf. That was the chain with which Satan bound me and dragged me towards the abyss. Alas no longer a disciple never more can I appear before the face of any of the brethren. An outcast, hated and abhorred everywhere—branded as a traitor even by those who led me astray—I wander about alone with this burning fire in my heart. There is still One left. Oh! might I look on the Master's face once more, I would cling to him as my only anchor! But he lies in prison—has, perhaps, been already slain by the rage of his enemies, Ah no! by my guilt, by my fault! I am the abhorred one who has brought him to prison and to death. Woe to me! the scum of man! There is no help for me! For me there is no hope my crime is so great it can be expiated by no penance. For he is dead, and I—I am his murderer! Thrice unhappy hour in which my mother gave me to the world! Must I still drag on this life of agony, and bear these tortures about with me?—as one pest-stricken, flee from men, and be despised and shunned by all the world? No! I can bear it no longer! Not one step further! Here,

verfluchtes Leben, aushauchen dich! An diesem Baume hange die unglückseligste Frucht! Ha! Komm, du Schlange, umstricke mich! Erwürge den Verräter!

XI. Vorstellung.

Christus vor Pilatus.

Prolog.

Kaum ertönte das Wort: Tod ihm, des Moses Feind!
Tönt es vielstimmig nach. Dürstend mit Tigerdurst
Nach dem Blute der Unschuld
Eilen sie zu Pilatus hin.

Vor des Heiden Gericht häufet ihr Ungestüm,
Unerschöpflich beredt, Klagen auf Klagen an,
Ungeduldig erharrend
Den verdammenden Urteilsspruch.

So ertönte auch einst wider den Daniel
Tausendstimmiger Ruf: Er hat den Bel zerstört!
Fort zur Grube der Löwen!
Diesen werde zum Fraße er!

Ach! Wenn trugvoller Wahn sich in die Menschenbrust
Hat den Eingang gebahnt, kennt sich der Mensch nicht mehr.
Unrecht wird ihm zur Tugend;
Tugend haßt und befeindet er.

A. Vorbild.

Die Landvögte verklagen den Daniel bei dem Könige Darius und dringen darauf, daß er in die Löwengrube geworfen werde. Dan. 6. 4.

Gelästert hat er Gott!
Wir brauchen keine Zeugen mehr.
Verdammt zum Tod
Durch das Gesetz ist er;
So lärmt die Priesterrotte hier.
Auf zu Pilatus wollen wir,
Ihm uns're Klage vorzubringen —
Das Todesurteil zu erzwingen. —

O life accursed, here will I end thee! On these branches let the most disastrous fruit hang." He untied his girdle and twined it about his neck. "Ha, ha! come thou serpent, entwine my neck, and strangle the betrayer!"

As Judas spoke the last words he tied with convulsive and feverish energy the long girdle round his neck and fastened it to the branch of the tree, and swung himself off.

CHAPTER XI.

PROLOGUE.—ACT XI.

Scarce was uttered the word, "Death to him, Moses' foe!"
When on all sides it was echoed. Thirsting with tigers' thirst
For the blood of the guiltless,
Haste they away to Pilate.

Fore the judgment-seat of the heathen, their fierce impatience
Heaps, untiringly eloquent, accusation
On accusation, awaiting
Tidings of doom, athirst for blood.

Thus of old arose the cry against Daniel,
Thousand-voiced: "This man hath destroyed Bel's image!
Away to the den of the lions!
Let him become their food."

When deceitful error has found an entrance
Into man's heart, he knows himself no longer:
Wrong becomes his virtue,
Virtue he hates and seeks to destroy.

TABLEAU XVI.

[The sixteenth tableau, which precedes the appearance of Christ before the tribunal of Pilate, the foreign ruler, is devoted to the scene in which Daniel was denounced before Darius immediately before his consignment to the den of lions. Daniel stands forth before the king undismayed by his accusers, a much more vigorous and rugged specimen of persecuted virtue than the Man of Sorrows, who immediately afterwards was led before Pilate.]

"He hath spoken blasphemy!
No witness more we need.
Condemned to death is He—
So hath the Law decreed,"
So clamours loud the murderous crew:
"Come, let us now to Pilate sue!
Bring our complaint to him, that we
May force from him the death-decree."

In diesem stummen Bilde sehet ihr:
Wie Daniel zu Babylon,
Verklagt wird fälschlich Gottes Sohn.
Der Götter Feind ist Daniel!
O König! Höre deiner Völker Klagen:
Zerstört hat er den großen Bel — — —
Die Priester und den Drachen totgeschlagen.
Ergrimmt vor deinem Thron
Erscheint ganz Babylon.
Willst du von Volkswut dich retten, vom Verderben,
So muß der Feind der Götter sterben.
Der große Gott, den er verhöhnt,
Wird nur durch seinen Tod versöhnt.
So des Pilatus Stuhl sich naht
Voll Leidenschaft der hohe Rat,
Und fordert heftig Jesu Blut.
Was hat sie also blind gemacht,
Was hat in ihnen angefacht
So wilden Rasens düst're Glut?
Der Neid, der kein Erbarmen kennt,
In dem der Hölle Feuer brennt,
Hat diesen Brand entzündet.
Nichts ist ihm heilig, nichts zu gut,
Er opfert alles seiner Wut
Und seinem bösen Willen.
Weh dem, den diese Leidenschaft
In Schlangenketten mit sich rafft! —
Dem finst'ren Neide wehret,
Den Weg zu eurer Brust,
Der wie mit Satans wilder Lust
Den Sinn zum Bösen kehret.

B. Handlung.

Christus wird zu Pilatus abgeführt und von den Priestern vor demselben verklagt. — Dieser erklärt ihn für unschuldig und läßt ihn zu Herodes führen.

1. Auftritt.

Rotte. Fort mit dir zum Tode, du falscher Prophet!
Abdias. Ha! Graut es dir schon, da du nicht vorwärts willst?

In this dumb picture here you see
  How falsely is accused God's Son—
  As Daniel once in Babylon.

"Foe of the gods is Daniel!—
  Hear thou, O king, thy folk complain—
He has destroyed the mighty Bel,
  The priests, moreover, and the Dragon slain—
In wrath before thy throne
Appears all Babylon.
If thou wilt from destruction fly,
This enemy of the gods must die,
The god he mocked can only be
By his death reconciled to thee."

Thus before Pilate's judgment-seat,
The Council, full of passion's heat,
  Come to demand Messiah's blood.
Oh! what has made them mad and blind?
  And what has kindled in their mind
  Of fury such a fiery flood?

'Tis envy—which no mercy knows,
In which hell's flame most fiercely glows—
Lights this devouring fire.
All's sacrificed unto its lust—
Nothing too sacred, good, or just
  To fall to its desire.
Oh! woe to those whom passion sweeps
Helpless and bound into the deeps!
From envious thoughts depart!
  Against them bar your breast,
  For they, by Satan's hest,
To ill deeds turn the heart.

JESUS BEFORE PILATE.

Then went the *High Priests* and the *Scribes*, together with the rulers and traders of the Temple, and the witnesses, to the house of Pilate. *Jesus* was led forth in front of them by *Balbus* and *Malchus* as before, *Selpha* being in command of the band of soldiers. As they went the **soldiers** shouted aloud, "Away with thee to death, thou false prophet! Ha! doth it dismay thee, that thou wilt not go forward," said **Abdias** brutally. "Drive

Selpha. Treibt ihn an!

Melchi. Soll man dich auf den Händen tragen?

Levi. Geh' nur! Deine Reise dauert ohnehin nicht mehr lange.

Rotte. Nur nach Kalvaria hinaus!

Abdias. Dort am Kreuze kannst du gemächlich ausruhen.

Kaiphas. Bleibt ruhig nun, wir wollen uns melden lassen.

2. Auftritt.

Quintus. Was will diese Menge Leute?

Rabbi. Der hohe Rat hat sich hier versammelt.

Quintus. Ich will es sogleich melden.

Rabbi. Hört! Er wird nicht säumen, unsere Gegenwart zu melden.

Kaiphas. Ihr Glieder des hohen Rates! Liegt euch unsere heilige Erblehre, unsere Ehre, die Ruhe des ganzen Landes noch am Herzen, so bedenket diesen Augenblick! Er entscheidet zwischen uns und jenem Verführer! Seid ihr Männer, in deren Adern noch der Väter Blut wallet, so harret aus! Ein unvergängliches Denkmal werdet ihr euch setzen. Seid fest in eurem Entschlusse!

Alle Ratsglieder. Es leben unsere Väter! — Es sterbe der Betrüger!

Kaiphas. Ruhet nicht, bis er aus dem Kreise der Lebenden hinweggetilgt ist!

Alle Ratsglieder. Wir werden nicht ruhen! Seinen Tod, sein Blut verlangen wir.

Rotte. Hörst du, König, Prophet!

3. Auftritt.

Pilatus auf dem Balkon.

Kaiphas. Statthalter des erhabenen Kaisers!

Alle. Heil und Segen dir!

Kaiphas. Wir haben einen Menschen, Namens Jesus, hierher vor deinen Richterstuhl gebracht und bitten dich, daß du das vom hohen Rate über ihn gefällte Todesurteil in Vollziehung bringen lassen wollest.

him on," said **Selpha**. But Jesus, being weary, walked with slow footsteps. Then the **soldiers** thrust him forward crying, "Shall we have to carry thee in our arms? Go on! thou hast not far to go, only to Calvary: there upon the cross thou canst rest in comfort!"

By this time they had approached the precincts of Pilate's house. Then said **Caiaphas** to the soldiers, "Be still; we have to announce our coming." And they were still. **Rabbi** said, "Go to the door and knock." It was done, and **Quintus** came out, saying, "What does this crowd of people want here?" **Rabbi** replied that the Council had assembled there. **Quintus** promised to announce them at once, and **Rabbi**, turning to the members of the Sanhedrin, said, "Do you hear? He will announce our presence without delay." **Caiaphas** addressed those who were following him: "Ye members of the Sanhedrin, if ye have at heart the holy traditions, our honour, the tranquillity of the whole land, then consider well this moment. It decides between us and that deceiver. If ye are men in whom flows the blood of your fathers, persevere. An imperishable monument ye will set up for yourselves. Be firm in your resolve." Then cried the **priests**, "Our fathers for ever! death to the enemy of the nation!" "Do not rest, then," said **Caiaphas**, "until he is blotted out of the number of the living!" And they cried again, "We will not rest, we demand his death, his blood." Then the **soldiers** turned to Jesus and said, "Hearest thou that, O king and prophet?"

Then came Pilate out with his attendants upon the balcony of his house; two spearmen on either side advanced to the foot of the steps of the balcony, and stood spear in hand whilst the audience lasted. Then **Caiaphas** stepped forward in front of the crowd, and, bowing low, thus began: "Governor and representative of the great Cæsar, health and blessing to thee." In which greeting **all** joined. Then **Caiaphas** continued: "We have brough here before thy judgment-seat a man of the name of Jesus, that thou mayest consent to the execution of the death sentence pronounced against him by the San-

Pilatus. Führt ihn vor! — Welche Anklage habt ihr wider diesen Mann?

Kaiphas. Wenn er nicht ein großer Übeltäter wäre, würden wir ihn dir nicht überliefert, sondern selbst ihn nach Vorschrift unseres Gesetzes abgestraft haben.

Pilatus. Nun — welcher Übeltaten hat er sich schuldig gemacht?

Kaiphas. Er hat in vielfacher Weise das heilige Gesetz des Volkes Israel schwer verletzt.

Pilatus. So nehmet ihn hin und richtet ihn nach eurem Gesetze!

Annas. Er ist bereits vom Synedrium gerichtet und des Todes schuldig erklärt worden.

Alle Ratsglieder. Denn nach unserm Gesetze hat er den Tod verdient.

Kaiphas. Es ist uns aber nicht erlaubt, das Todesurteil an jemandem zu vollziehen. Darum bringen wir die Bitte um Vollstreckung des Urteils an den Statthalter des Kaisers.

Pilatus. Wie kann ich einen Menschen in den Tod hingeben, ohne daß ich sein Verbrechen kenne, und ehe ich mich von der Todeswürdigkeit des Verbrechers überzeugt habe? Was hat er getan?

Rabbi. Das Urteil des hohen Rates wider diesen Menschen ward einstimmig ausgesprochen und auf genaue Untersuchung seiner Verbrechen gegründet. Es scheint also nicht notwendig, daß der erhabene Statthalter die Mühe einer nochmaligen Untersuchung auf sich nehme.

Pilatus. Wie? Ihr wagt es, mir, dem Stellvertreter des Kaisers, zuzumuten, daß ich euch ein blindes Werkzeug zur Vollführung eurer Beschlüsse sei? Das sei ferne von mir! Ich muß wissen, welches Gesetz und in welcher Weise er es übertreten habe.

Kaiphas. Wir haben ein Gesetz, und nach diesem Gesetze muß er sterben, denn er hat sich selbst zum Sohne Gottes gemacht.

Amiel. Wir alle haben diese Gotteslästerung aus seinem eigenen Munde gehört.

hedrin." **Pilate** answered, "Bring him forth!" And the soldiers led Jesus out before Pilate, so that he stood on the right hand of the judgment-seat. **Pilate** having looked upon him, asked, "What accusations have ye to bring against this man?" **Caiaphas,** speaking with some surprise, said, "If he were not a great malefactor, we would not have delivered him over to thee, but have dealt with him ourselves according to the direction of our holy law." "Well, of what evil deeds has he been guilty?" asked **Pilate.** **Caiaphas** answered, "He has in many ways grievously offended against the holy law of Israel." **Pilate** answered, "Then take him away and judge him according to your law." Then said **Annas,** "He has already been judged by the Sanhedrin, and has been declared to be worthy of death." Then all the **priests** cried aloud, "For according to our law he has deserved death." But **Caiaphas** explained, "It is not lawful for us to execute the sentence of death on anyone; therefore we bring the application for the execution of the sentence to the representative of Cæsar." Then **Pilate,** having looked upon Jesus and upon Caiaphas, asked, with indignation, "How can I deliver a man over to death unless I know his crime, and before I have satisfied myself that the crime is worthy of death? What has he done?" Then said **Rabbi,** "The sentence of the Council upon this man was unanimously pronounced, and grounded upon a careful investigation into his crimes. It seems therefore unnecessary that the illustrious Governor should take upon himself the trouble of a second investigation." "What!" said **Pilate** hotly, "do ye dare to suggest to me, the representative of Cæsar, that I should be a blind instrument for the execution of your orders? Be that far from me! I must know what law he has broken, and in what way."

Caiaphas, Annas, and the members of the **Sanhedrin** waxed wroth and spoke warmly among themselves on hearing the words of Pilate. **Caiaphas** answered and said, "We have a law, and by our law he ought to die because he made himself the Son of God," while **Amiel** shouted, "We all have heard

Annas. Darum müssen wir darauf bestehen, daß er die gesetzliche Strafe des Todes erleide.

Pilatus. Um einer solchen Rede willen, die höchstens die Frucht einer schwärmerischen Einbildungskraft ist, kann ein Römer niemanden des Todes schuldig finden. Wer weiß auch, ob nicht dieser Mann der Sohn irgend eines Gottes ist? — Habt ihr ihm kein anderes Verbrechen zur Last zu legen, so denket nicht daran, daß ich euer Verlangen erfüllen werde.

Kaiphas. Nicht bloß gegen unser heil. Gesetz, sondern auch gegen den Kaiser selbst hat sich dieser Mensch schwerer Verbrechen schuldig gemacht. Wir haben ihn als einen Aufrührer und Verführer des Volkes befunden.

Alle. Er ist ein Volksaufwiegler, ein Empörer!

Pilatus. Ich habe wohl von einem Jesus gehört, der im Lande herumziehe und lehre und außerordentliche Taten verrichte. Aber nie habe ich etwas von einem durch ihn erregten Aufruhr vernommen. Wäre etwas dergleichen vorgefallen, so würde ich es vor euch erfahren haben, der ich zur Handhabung der Ruhe im Lande aufgestellt und vom Tun und Treiben der Juden ganz gut unterrichtet bin. Oder sagt: wann und wo hat er einen Aufruhr erregt?

Nathanael. Er versammelt Volksscharen zu Tausenden um sich, und erst vor kurzem hat er, von einer solchen Schar umgeben, feierlichen Einzug in Jerusalem selbst gehalten.

Pilatus. Ich weiß es; aber es ist nichts Aufrührerisches dabei vorgefallen.

Kaiphas. Ist es nicht Aufruhr, wenn er dem Volke verbietet, dem Kaiser den Tribut zu entrichten?

Pilatus. Wo habt ihr Beweise?

Kaiphas. Beweise genug, da er sich für den Messias, den König Israels, ausgibt! Ist das nicht Aufforderung des Volkes zum Abfalle vom Kaiser?

Pilatus. Ich bewundere euern plötzlich erwachten Eifer für das Ansehen des Kaisers. Hörst du, welch' schwere Anklage diese wider dich vorbringen? Was antwortest du?

the blasphemy from his own lips;" and **Annas** added, "And upon that account we must insist that he suffers the legal punishment." Then **Pilate** said, scornfully unto them, "On account of such a speech, which at the most is only the outcome of an enthusiastic imagination, a Roman can find no one guilty of death. Who knows, also," he added, with a glance at Jesus, "whether this man may not be the son of some god! If ye have no other crime to lay to his charge ye need not think that I will fulfil your desire." **Caiaphas** answered and said, "Not only against our holy law, but also against Cæsar himself has this man been guilty of serious offences. We have found him to be an insurgent and deceiver of the people." Then cried all the **Priests** and **Pharisees** together tumultuously, "He is an agitator and a rebel." **Pilate** answered, "I have heard of one Jesus, who was said to go about the country and teach and do extraordinary works, but I have never heard of any sedition stirred up by him. Were anything of that kind to happen I should have heard of it before you, who am appointed for the maintenance of peace in the land, and am perfectly well informed concerning the words and deeds of the Jews. But tell me, when and where has he stirred up any commotion?" Then **Nathanael** stood forward, and said unto Pilate, "He brings together multitudes by thousands around him, and he has, quite recently, surrounded by such a crowd, made a solemn entry into Jerusalem itself." "I know that," said **Pilate**, contemptuously, "but nothing took place on that occasion to disturb the public peace!"

By this time Caiaphas and the Priests were in a state of indignation which they did not care to conceal, and **Caiaphas** asked angrily, "Is it not sedition if he forbids the people to pay tribute to Cæsar?" **Pilate** asked, "Where have you proof of that?" "Proof enough," retorted **Caiaphas**, "for he gives himself out as the Messiah, the King of Israel. Is not that a challenge to the imperial authority?" **Pilate** replied, sarcastically, "I admire your suddenly awakened zeal for the authority of Cæsar."

Then turning to Jesus, who had stood silent during the altercation, he asked him, saying, "Hearest thou what serious accu-

Christus (schweigt.)

Kaiphas. Sieh! Er kann es nicht leugnen!

Ezechiel. Sein Schweigen ist Eingeständnis seines Verbrechens.

Alle. Verurteile ihn also!

Pilatus. Geduld! Dazu ist noch Zeit. Ich will ihn allein in besonderes Verhör nehmen. Vielleicht wenn er nicht mehr durch die Menge und Hitze seiner Ankläger eingeschüchtert ist, gibt er mir Rede und Antwort. Man führe ihn an den Vorhof! Gehe! Mein Kriegsvolk soll ihn übernehmen. Ihr aber — überleget nochmal den Grund oder Ungrund eurer Klagen, und prüfet wohl, ob sie nicht etwa aus unlauterer Quelle kommen! Lasset mich dann eure Gesinnungen wissen!

Josue. Es ist schon alles überlegt und geprüft; das Gesetz selbst verdammt ihn zum Tode.

Rabbi. Das gibt eine schlimme Zögerung.

Kaiphas. Verliert den Mut nicht! Dem Standhaften wird der Sieg zu teil.

4. Auftritt.

Pilatus. Du hast also die Klagen des Rates wider dich vernommen. Gib mir hierüber Antwort! Du habest dich, sagen sie, einen Gottessohn genannt. Woher bist du?

Christus (schweigt.)

Pilatus. Auch mit mir redest du nicht? Weißt du nicht, daß ich Macht habe, dich zu kreuzigen, und Macht habe, dich loszugeben?

Christus. Du hättest keine Macht über mich, wenn sie dir nicht von oben herab gegeben wäre. Darum hat der, welcher mich dir überlieferte, eine größere Sünde.

Pilatus. Ein freimütiges Wort! — Bist du der König der Juden?

Christus. Frägst du mich dieses aus dir selbst? Oder nur deshalb, weil es die andern vor mir gesagt haben?

Pilatus. Bin ich denn ein Jude? Dein Volk und die Priester haben dich mir überliefert. Sie beschuldigen dich, daß du habest der König Israels sein wollen. Was ist an der Sache?

sations these bring against thee? What answerest thou?" **Jesus** remained silent. "See," said **Caiaphas**, eagerly, "He cannot deny it." "His silence is an admission of his crime," **Ezechiel** hastened to add. Then cried all the **multitude**, stretching out their hands towards Pilate, "Sentence him, then!" "Patience," said **Pilate**, "there is time enough for that. I will take him apart for a private hearing."

Pilate, speaking to his attendants, said, "Perhaps, when he is no longer confused by the crowd and the fury of his accusers, he will answer me." Then speaking to his servants, he said, "Lead him into the court." And turning to Caiaphas and the Sanhedrin, he said, "Go! my guard shall take charge of him, but do ye examine the justice or injustice of your complaints, and be careful to investigate whether they do not perhaps come from a polluted source. Then let me know the result of your reflections." At this Caiaphas turned his back upon Pilate and looked with indignation upon his followers, who showed the liveliest manifestations of disgust. **Josue** said, "Everything has been well considered and examined already. The law pronounces him worthy of death." The Jews, turning to go, angrily discussed this reverse. "This is a troublesome delay," said **Rabbi**. But **Caiaphas** encouraged them, saying, "Do not lose heart, victory belongs to the steadfast."

Then was **Jesus** brought before Pilate's judgment-seat, and **Pilate** said unto him, "Thou hast heard the complaint of the Council against thee. Give me an answer thereto. Thou hast, they say, called thyself a Son of God. Whence art thou?" But **Jesus** made no answer. Then **Pilate** said unto him with some surprise, "Dost thou not speak even unto me? Knowest thou not that I have power to crucify thee and to release thee?"

Then **Jesus** turned to him and said, "Thou couldest have no power at all against me except it were given unto thee from above. Therefore he that delivered me unto thee hath the greater sin." "Frankly spoken," said **Pilate** aside. Then speaking to Jesus, he said, "Art thou the King of the Jews?" **Jesus** answered, "Sayest thou this thing of thyself, or did others tell it of me?" **Pilate** answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. They accuse thee that thou hast desired to be the King of Israel. What ground is there for this?"

Christus. Mein Reich ist nicht von dieser Welt. Wenn mein Reich von dieser Welt wäre, so würden ja meine Diener für mich gestritten haben, daß ich nicht in die Hände der Juden gekommen wäre. So aber ist mein Reich nicht von hier.

Pilatus. Du bist also doch ein König?

Christus. Du sagst es. Ich bin ein König: Ich bin dazu geboren und dazu in die Welt gekommen, daß ich der Wahrheit Zeugnis gebe. Wer immer aus der Wahrheit ist, der gehorchet meiner Stimme.

Pilatus. Was ist Wahrheit?

5. Auftritt.

Quintus. Herr! Es ist Klaudius eilends gekommen, von deiner Gemahlin gesendet, um dir eine dringende Mitteilung zu machen.

Pilatus. Laß ihn zu mir kommen! Den Beklagten führt einstweilen in die Vorhalle! Was bringst du mir von meiner lieben Gemahlin?

Klaudius. Sie grüßt dich und läßt dich um deines und ihres Wohles willen herzlich bitten, du wollest nichts zu schaffen haben mit jenem Gerechten, der vor deinem Richterstuhle angeklagt worden ist. Sie hat seinetwegen in verflossener Nacht durch ein furchtbares Traumbild Angst und Schrecken gelitten.

Pilatus. Gehe hin und melde ihr, sie möge ohne Kummer sein. Ich werde mich auf die Anträge der Juden nicht einlassen, sondern alles aufbieten, ihn zu retten.

6. Auftritt.

Pilatus. Ich wollte, daß ich von diesem Handel nichts wüßte. Was haltet ihr, meine Freunde, von der Klage der Judenpriester?

Mela. Mir scheint es, daß nur Neid und Eifersucht sie dazu getrieben hat. Es ist der leidenschaftlichste Haß, der aus ihren Worten und Mienen spricht.

Sylvus. Die Heuchler stellen sich, als ob ihnen das Ansehen des Kaisers am Herzen läge, während es ihnen nur um ihr eigenes Ansehen zu tun ist, welches sie durch diesen berühmten Volkslehrer gefährdet glauben.

Then answered **Jesus** unto him, and said, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Then said **Pilate,** "Art thou a king then?" **Jesus** answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." When **Pilate** heard this he said, "What is truth?"

Hardly had he asked this question when the servant **Quintus** entered hastily from the door behind. "Lord! thy servant Claudius is here; he has to bring to thee a pressing message from thy wife." **Pilate** said, "Let him come in. Lead the man hence for a moment into the hall." The attendants having led Jesus out, *Claudius* entered. **Pilate** asked him, "What bringest thou from my dear wife?" "My lord!" said **Claudius,** "thy wife greeteth thee, and prays thee from her heart, for thine own sake and for hers, that thou wouldst have nothing to do with this just man who has been accused before thy judgment-seat? She suffered anguish and terror on his account last night, owing to a fearful dream." **Pilate** answered, "Go back and tell her that she need not disturb herself. I will have nothing to do with the proposals of the Jews, but do all that I can to save him." Saluting Pilate, the messenger departed.

Pilate then said to his attendants, "Would that I had nothing to do with this business. What do ye think, my friends, of the complaint of the Jewish priests?" Then said the courtier **Mela,** "It seems to me that they are only inspired by envy and jealousy. The most passionate hatred appears in their words and countenances." And the courtier **Silvius** added, "The hypocrites pretend that they have the authority of Cæsar at heart, whereas the matter only concerns their own authority, which they believe endangered by this famous teacher of the people."

Pilatus. Ich denke wie ihr. Ich kann nicht glauben, daß dieser Mann verbrecherische Pläne im Sinne führe. Er hat so viel Edles in seinen Gesichtszügen, in seinem Benehmen; auch seine Rede zeugt von so edlem Freimute und höherer Begabung, daß er mir vielmehr ein sehr weiser Mann zu sein scheint, vielleicht nur zu weise, als daß diese finstern Menschen das Licht seiner Weisheit ertragen könnten. — Und der schwere Traum meiner Gemahlin um seinetwillen? — Wenn er etwa wirklich höherer Abkunft wäre? — — Nein! ich werde mich durchaus nicht herbeilassen, den Wünschen der Priesterschaft entgegen zu kommen. Lasse die Oberpriester nochmal hier erscheinen, — und der Beklagte werde wieder aus dem Richthause geführt.

7. Auftritt.

Pilatus. Hier habt ihr euern Gefangenen wieder. Er ist ohne Schuld.

Annas. Wir haben das Wort des Kaisers, daß unser Gesetz aufrecht erhalten werden soll. Wie ist es möglich, daß der ohne Schuld befunden werde, der dieses nämliche Gesetz mit Füßen tritt?

Alle. Des Todes ist er schuldig.

Kaiphas. Ist er nicht auch vor dem Kaiser strafbar, wenn er frevelnd das verletzt, was des Kaisers Wille uns gewährleistet hat?

Pilatus. Ich habe es euch gesagt. Hat er sich gegen euer Gesetz vergangen, so bestrafet ihn nach euerm Gesetze, insoweit ihr dazu befugt seid. — Ich kann das Todesurteil über ihn nicht aussprechen, weil ich nichts an ihm finde, was nach den Gesetzen, nach denen ich zu richten habe, den Tod verdiente.

Kaiphas. Wenn sich jemand eigenmächtig zum Könige aufwirft in einer Provinz des Kaisers — ist er nicht ein Empörer? Verdient er nicht die Strafe des Hochverrats, die Todesstrafe?

Pilatus. Wenn dieser Mann sich einen König genannt hat, so berechtigt mich dieses vieldeutige Wort noch lange nicht, ihn zu verurteilen. Bei uns wird öffent-

Pilate answered, "I agree with you. I cannot believe that this man entertains any criminal schemes in his mind. There is so much that is noble in his features and in his demeanour. His speech displays so noble a candour and such high natural gifts that he seemed much more to be a very wise man, perhaps only too wise for these gloomy fanatics to be able to bear the light of his countenance. And then the dream which troubled my wife on his account!—If he were really of higher origin? No," said **Pilate**, decidedly, arriving at a resolution, "I will not let myself be induced to comply with the wishes of the priests." Then he ordered his servants saying, "Let the chief priests appear here again, and let the accused be led out again from the judgment hall."

Then came *Caiaphas*, *Annas*, and the priests, and the scribes and rulers of the people once more before Pilate to receive his decision. Then **Pilate** spoke unto them as follows, "Here you have your prisoner again, he is without guilt." Consternation and fury were displayed on the faces of all the Jews. Then **Annas** said, "We have Cæsar's word that our law shall be upheld. How can he be without guilt who treads this very law beneath his feet?" Then cried all the **Council**, saying, "He is worthy of death." **Caiaphas**, who stood before the Council, asked, "Is he not punishable by Cæsar when he maliciously injures that which Cæsar's will has guaranteed us?" **Pilate** said, "I have told you already, if he hath done anything against your law, then punish him according to your law, in so far as ye are authorised so to do. I cannot pronounce the death sentence upon him, because I find nothing in him which, according to the laws upon which I have to act, is deserving of death."

Then were the Jews sorely troubled and muttered among themselves in hot displeasure, but **Caiaphas** replied, "If anyone proclaims himself as king, is he not a rebel? Does he not deserve the death punishment for high treason?" "If," said **Pilate**, "this man has called himself a king, it seems to me that so ambiguous a word is not sufficient to condemn him.

lich gelehrt, daß jeder Weise — ein König sei. Tatsachen aber, daß er sich königliche Macht angemaßt habe, habt ihr nicht vorgebracht.

Nathanael. Ist es nicht Tatsache genug, wenn durch ihn das ganze Volk in Unruhe und Bewegung kommt, wenn er ganz Judäa mit seiner Lehre erfüllt, — von Galiläa an, wo er zuerst Anhänger an sich gezogen, bis hierher nach Jerusalem?

Pilatus. Ist er aus Galiläa gekommen?

Alle. Ja, ein Galiläer ist er.

Rabbi. Seine Heimat ist Nazareth im Gebiete des Königs Herodes.

Pilatus. Wenn das ist, so bin ich des Richteramtes überhoben. Herodes, der König von Galiläa, ist auf das Fest hierhergekommen; er mag nun über seinen Untertan richten. Nehmt ihn also fort und bringt ihn zu seinem Könige. Von meiner Leibwache soll er geführt werden!

Kaiphas. Auf denn, zu Herodes! Bei ihm, der selbst sich zum Glauben unserer Väter bekennt, werden wir besseren Schutz finden für unser heiliges Gesetz.

Annas. Und wenn sich tausend Hindernisse entgegenstemmen, — den Frevler muß die verdiente Strafe treffen.

Alle. Eine Stunde früher oder später! Sterben muß er! Heute noch!

XII. Vorstellung.

Christus vor Herodes.

Prolog.

Neue Schmach begegnet dem Liebevollsten
Vor Herodes, weil er dem eitlen Fürsten
Nicht die Sehergabe, nicht Wunderkräfte
Schmeichelnd zur Schau trägt.

Deshalb wird der Weiseste von den Toren
Als ein Tor behandelt, im weißen Kleide
Ausgestellt zur Schau für der Fürstenknechte
Höhnende Kurzweil.

For it is openly taught among the Romans that every wise man is a king. But ye have brought forward no facts to prove that he has usurped kingly authority." Then said **Nathanael**, "Is it not a sufficient fact that through him the whole people are stirred up; that he fills the whole of Judæa with his teaching, beginning from Galilee, where he first attracted followers to himself, until here in Jerusalem?" Then asked **Pilate** in surprise, "Has he come out of Galilee?" Then cried they **all**, "Yes he is a Galilean," and **Rabbi** added, "His home is in Nazareth, in the jurisdiction of King Herod." "If that be so," said **Pilate**, joyfully, "then am I relieved of the jurisdiction. Herod, King of Galilee, has come hither for the feast; he can now judge his own subject. Take him away, and bring him unto his own king. He shall be conducted thither by my bodyguard." Then Pilate, with his attendants, left the judgment hall. **Caiaphas** exclaimed, "On, then, to Herod. With Herod, who professeth the faith of our fathers, we shall find better protection for our holy law." **Annas** said, "And if a thousand hindrances were to oppose themselves, the criminal must meet with the deserved punishment. Then they cried, as they went off to the palace of Herod, "One hour—sooner or later, what matters it? he must die! and this very day."

ACT XII.

PROLOGUE.

Further outrage, waiteth now the Lord's Beloved
In Herod's court. In presence of this haughty prince
He will not work miracles or prophesy
The curious to please.

Thus the Wisest of all by fools is treated
As a fool, and mocked in white robes of honour—
Made a spectacle for the slaves of princes,—
Evil-entreated.

Samson, der gefürchtete Heldenjüngling,
Jetzt des Augenlichtes beraubt, gefesselt,
Steht, verlacht, verachtet ob seiner Schwäche,
Vor den Philistern.

Doch, der schwach jetzt scheint, wird die Stärke zeigen;
Der erniedrigt steht, wird in Hoheit glänzen.
Über der Nichtswürdigen Spott erhaben
Thronet die Tugend.

A. Vorbild.

Der gefangene Samson muß den Philisterfürsten zu höhnender Kurzweil dienen. Richt. 16. 25.

Vergebens vor des Heidenrichters Schranken
Der Hohenpriester Haß die Flamme schürt,
Des Römers Sinn sie bringen nicht zum Wanken,
Der Leidenschaft Getöse ihn nicht rührt.
Ein Wort, ein Wort,
Und Jesum schleppt man zu Herodes, ach!
Dem dünkt des Heilands Anblick heiter.
Betrachtet diese neue Schmach!
Seht Samson! Seht! Die starke Hand —
Sie muß der Knechtschaft Fessel tragen!
Der Held, der Tausende geschlagen —
Er trägt des Sklaven Spottgewand!
Den Feinden einst so fürchterlich,
Dient er zu ihres Hohnes Ziele;
Philister brauchen ihn zum Spiele,
Erfreuen an seiner Schwäche sich.
So steht auch Jesus, Gottes Sohn,
Geschmäht, verlacht, im weißen Kleide,
Und überhäuft mit Spott und Hohn.

B. Handlung.

Herodes behandelt Christum mit Spott und Hohn und sendet ihn zu Pilatus zurück.

1. Auftritt.

Saal des Herodes.

Herodes. Also den berühmten Wundermann Jesus von Nazareth haben sie als Gefangenen bei sich.

Samson, in his strength, the dread of the heathen—
Blinded now and weak, stands helpless and fettered,
Laughed at and despised and shorn of his glory
'Fore the Philistines.

But He who now seems weak, will yet rise in strength
He who stands abased will be raised in glory.
Goodness ever above the scorn of sinners
Rises triumphant.

TABLEAU XVII.

[Tableau the seventeenth, which prefigures the contemptuous mockery of Christ by Herod, represents Samson avenging himself upon the Philistines by pulling down the temple upon their heads. The blinded giant strains at one of the two pillars on which the roof rests, breaking it asunder, and the company, arrested in their mirth, wait in horror to see their impending doom. The parallel in this case is between the mocking of Samson and the jeers to which Christ was subjected, and does not refer to the vengeance of the former upon the Philistines.]

Before the Heathen judge, in fury blind
The priests enraged stir up their passions hot.
They cannot change the Roman's steadfast mind,
The din of stormy clamour moves him not.

One word—they drag the Christ away
To stand 'fore Herod's face,
Who thinks the sight a merry jest—
Behold this new disgrace!

Behold, how mighty Samson brave
Is fettered by a coward crew.
The hero, who his thousands slew,
Wears now the garments of a slave.

So dreadful, erst unto the foe,
He makes Philistines sport to-day—
Serves them as pastime rare—and they
Exult, for they his weakness know.

So Jesus, Son of God, doth stand,
A mark for proud fools' scorn and spite,
Mocked in a royal robe of white,—
Despised, abused, on every hand.

JESUS BEFORE HEROD.

King Herod stood beside his throne arrayed in scarlet robes, wearing a golden crown upon his head, and holding a golden sceptre in his hand. On either side were his courtiers. He said unto them, "So! they have made prisoner the famous man

Zabulon. Gewiß, o König! Ich habe ihn gesehen und auf den ersten Blick erkannt.

Herodes. Schon lange sehnte ich mich, diesen Mann zu sehen, über dessen Taten das ganze Land so laut spricht, dem das Volk, wie durch einen Zauberschlag gewonnen, in Haufen nachströmt. Er wird wohl nicht der vom Tode erstandene Johannes sein?

Naasson. Johannes wirkte keine Wunder; aber von diesem werden Taten erzählt, die wirklich wunderbar sind, wenn die Sage sie nicht vergrößert.

Herodes. Da ich ihn so unerwartet zu sehen bekomme, bin ich sehr begierig, seine Wunderkraft zu erproben.

Manasses. Er wird gewiß sehr bereitwillig sein, dir, o König, ein Vergnügen damit zu machen, um sich die Gunst gegen die Anklage seiner Gegner zu erwerben.

Herodes. Sage den Priestern, sie mögen nun mit dem Gefangenen heraufkommen.

Manasses. Sie werden wohl allerlei Klagen gegen diesen Mann vorbringen, denn von allem Volke sind sie verlassen.

Herodes. Dies mögen sie vor Pilatus tun; hier habe ich nicht zu untersuchen und zu sprechen.

Naasson. Vielleicht sind sie vom Statthalter abgewiesen und suchen sie andere Wege, ihren Zweck zu erreichen.

Herodes. In ihre frommen Zänkereien lasse ich mich nicht ein; nur sehen will ich ihn und seine angebliche Wundergabe prüfen.

2. Auftritt.

Kaiphas. Mächtiger König!

Alle Priester. Heil und Segen dir von dem Allmächtigen!

Kaiphas. Das Synedrium hat sich eines Verführers bemächtigt, und bringt ihn vor den König zur Bestätigung der gesetzlichen Strafe.

Nathanael. Das Gesetz fordert seinen Tod.

Annas. Und dem Könige möge es gefallen, das Urteil des Rates zu unterzeichnen.

Herodes. Wie kann ich in einem fremden Gebiete Richter sein? Geht zu eurem Statthalter! Der wird euch Recht sprechen.

from Nazareth." "Yes, my lord," said **Zabulon**, "I saw him and recognised him at the first glance." Then said **Herod**, "I have desired to see this man for a long time with whose wondrous works the whole land rings, to whom, as if by magic, people run in crowds. Can he be John, risen from the dead?" "Oh, no," said **Naasson**, "John worked no miracles; whereas they relate deeds done by this man which in truth are wonderful if they are not exaggerated." "As I have," said **Herod**, "so unexpected an opportunity of seeing him, I am impatient to put his magic skill to the proof." "He will be very willing," said **Manasses**, "to oblige you in that respect, in order to obtain your favour, and protection." Then said **Herod**, who had seated himself, to Zabulon, "Tell the priests they may bring their prisoner in." "They are probably coming with complaints against the man," said **Manasses**, "as they are forsaken by all the people." **Herod** replied, "Let them do that before Pilate here I have nothing to do—no judgment to pronounce." **Manasses** remarked, "Perhaps they have met with a refusal from the Governor, and are now seeking another way to obtain their end." **Herod** replied, "I shall not let myself be dragged into their pious quarrels. I only wish to see him, and test his alleged miraculous powers."

Then came into the presence of Herod, *Caiaphas*, *Annas*, *Rabbi*, *Nathanael*, and four priests, bringing *Jesus* with them, led by the soldiers of Herod. **Caiaphas** bowed before King Herod, saying, "Most mighty king!" and all the **priests** cried, "Prosperity and blessing upon thee from the Almighty!" Then said **Caiaphas**, "The Sanhedrin has taken a criminal and now brings him before the King in order that he may confirm their lawful sentence." "The law," said **Nathanael**, "decrees his death;" and **Annas** added, "May it please the king to confirm the sentence of the Synagogue." But said **Herod**, "How can I be a judge in a foreign territory? Go to your own Governor;

Kaiphas. Pilatus sendet ihn hierher, weil er ein Galiläer und dein Untertan ist.

Herodes. Ist dieser Mann aus meinem Gebiete? Wer ist er?

Alle Priester. Es ist Jesus von Nazareth.

Kaiphas. Darum sprach Pilatus: Der König Herodes mag über seinen Untertan richten.

Herodes. Dies sprach Pilatus? Sonderbar! Pilatus sendet ihn zu mir! Räumt mir das Richteramt in seinem Gebiete ein!

Naasson. Der Statthalter scheint sich dem Könige wieder annähern zu wollen.

Manasses. Allerdings mag er's fühlen, wieviel ihm an der Freundschaft des Königs gelegen sei.

Herodes. Es soll mir als ein Beweis seiner neuen Freundschaft gelten. Vieles, sehr vieles habe ich von dir durch die Sage vernommen, und lange so einen Mann, über den die Länder staunen, zu sehen gewünscht.

Rabbi. Er ist ein Verführer!

Alle Priester. Ein Feind unseres Gesetzes!

Herodes. Ich habe gehört, daß du die Geheimnisse der Menschen durchschauest und Taten verrichtest, welche die Grenzen der Natur überschreiten. Laß uns eine Probe, einen Beweis deiner Wissenschaft und hohen Kraft sehen; — wir wollen mit dem Volke dich ehren und an dich glauben.

Sadok. O König! Laß dich nicht beirren! Er steht mit dem Beelzebub im Einverständnisse.

Herodes. Das gilt mir gleich. — Höre! Ich habe in vergangener Nacht einen sonderbaren Traum gehabt. Kannst du mir sagen, was mir geträumt hat, so will ich dich als einen gründlichen Herzenskenner preisen.

Christus (schweigt.)

Herodes. So weit bist du also nicht. Vielleicht aber verstehst du meinen Traum mir auszulegen, wenn ich ihn dir offenbare. Mir träumte: Ich stand auf der Zinne meines Palastes zu Herodium und sah die Sonne untergehen. Da stand plötzlich ein Mann vor mir; der streckte

he will do justice." Then said **Caiaphas**, "Pilate sent him hither, because being a Galilean he is thy subject." "Then this man belongeth to my jurisdiction? Who is he?" The **priests** said, "Jesus of Nazareth." **Caiaphas** added, "Pilate himself said, Go to King Herod; let him pronounce sentence upon his own subject." "Did Pilate say that? Wonderful!" said **Herod**. And turning to his courtiers he remarked, "Pilate sends him to me! Allows me to act as judge in his own province!" **Naasson** replied, "It seems as if he wished to make overtures to thee again." And **Manasses** added: "He certainly must realize how valuable the King's friendship is to him." **Herod** replied, "I will accept it as a proof of his friendly feeling." Then turning to Jesus, **Herod** said, "I have heard very much of thee by common report, and have longed to see the man who has created such a sensation in the country." "He is a deceiver," said **Rabbi**; "an enemy of the holy law." "I have heard," said **Herod**, taking no notice of the interruption, "that thou canst interpret all mysteries and achieve feats which set at defiance the laws of nature. Let us have an example of thy skill and mighty power; then we will honour thee like the people, and believe in thee." "O king," said **Zadok**, "do not let him lead thee astray, for he is in league with Beelzebub!" "That is all the same to me," said **Herod**. Then, addressing Jesus, he said, "I had last night a wonderful dream. If thou canst tell me what I have dreamed I will esteem thee as a first-class reader of hearts." Herod paused, but Christ remained motionless and silent. "Thou canst not do so much as that," continued **Herod**, "but perhaps thou understandest how to explain the dream if I tell thee what it was. I dreamt I stood upon the battlements of my palace at Herodium and saw the sun go down. There stood suddenly a man, who stretched out his hand

seine Hand aus und zeigte gegen Abend und sprach: Sieh dorthin! Dort, in Hesperia, ist dein Schlafgemach! Kaum hatte er's gesagt, zerfloß seine Gestalt in Nebel. Ich erschrak und erwachte. — Wenn du erleuchtet bist, wie Joseph, als er vor Ägyptens König stand, so deute auch du deinem Könige diesen Traum.

Christus (schweigt.)

Herodes. Bist du in diesem Fache nicht bewandert? — Nun, so zeige uns deine vielgerühmte Wunderkraft! Mache, daß es plötzlich finster werde in diesem Saale! — Oder — erhebe dich und wandle vor uns, ohne daß du den Boden berührest — oder — verwandle die Rolle dort, die dein Todesurteil enthält, in eine Schlange! — — Du willst nicht? — Oder kannst du nicht? Das sollte dir ein Leichtes sein; man erzählt sich ja viel größere Wunderwerke von dir. — — Er regt sich nicht. Ei! Ich sehe wohl: Die Sage, die von ihm so viel Rühmens macht, ist eitles Volksgeschwätz. Er weiß und kann nichts.

Naasson. Dem dummen Volke etwas vorzuspiegeln, ist leicht. Etwas anderes ist's, vor dem weisen und mächtigen Könige zu stehen.

Manasses. Wenn etwas an dir ist, warum verstummt hier deine Weisheit? Warum zerrinnt hier wie eine Seifenblase deine Macht?

Herodes. Es ist nichts an ihm. Er ist ein törichter Mensch, den der Volksbeifall etwas verrückt gemacht hat. Den laßt nur laufen! Er ist nicht wert, daß ihr um seinetwillen euch Mühe macht.

Kaiphas. O König! Traue diesem schlauen Menschen nicht! Er stellt sich nur als einen Toren, um ein milderes Urteil von dir zu erschleichen.

Annas. Wenn er nicht aus dem Wege geräumt wird, so steht selbst die Person des Königs in Gefahr, denn er hat sich zum Könige aufzuwerfen erfrecht.

Herodes. Dieser? Zu einem Könige? — Zum Narrenkönige — das ist glaubwürdig. — Als solcher verdient er anerkannt zu werden. Darum will ich selbst ihm

and pointed to the setting sun and said, 'See there, there in Hesperia, is thy bedchamber.' Hardly had he said this when his form melted into mist. I started and woke up. If thou art enlightened like Joseph when he stood before the king of Egypt, interpret to thy king this dream." Christ remained silent, looking sadly at **Herod.** "Art thou not experienced in this branch of the business? Well then, show some of thy famous magic art. Cause it suddenly to become dark in this hall, or raise thyself and depart from us without touching the ground, or convert the roll on which thy death sentence is written into a snake. Thou wilt not, or thou canst not? Any of these things ought to be easy to thee; they relate much more wondrous miracles of thine." Then turning to his courtiers **Herod** said, "He does not stir. Ah! I see well that what has made him so notorious was only idle tittle-tattle. He knows nothing and can do nothing." "It is easy," said **Naasson,** "to make believe before the foolish mob; it is another thing to stand before a wise and powerful king." Then said **Manasses** to Jesus, "Why should'st thou not display thy wisdom here? Why should thy power vanish, even as a soap bubble?" Then said **Herod** scornfully, "There is nothing remarkable about him. He is a conceited fellow, whom the applause of the people hath made crazy. Let him go. It is not worth while making so much trouble on his account." "O king!" said **Caiaphas,** do not trust this sly and crafty rogue. Indeed, he only makes himself out to be a fool in order to obtain a milder sentence from thee." **Annas** said, "If he be not put away, then would the peace of the kingdom also stand in danger, for he has presumed to exalt himself to be king." "What!" said **Herod,** "to be a king! To be a king of fools, that is more credible. As such he deserves to receive homage, therefore will I give him as

einen Königsmantel zum Geschenke machen und ihn förmlich zum Könige aller Toren einsetzen.

Alle Priester. Nicht dies — den Tod hat er verdient.

Kaiphas. König! Beschützer unseres heiligen Gesetzes! Gedenke deiner Pflicht, den boshaften Übertreter des Gesetzes zu bestrafen, wie es das Gesetz vorschreibt!

Herodes. Was habt ihr denn eigentlich wider ihn?

Rabbi. Er hat den Sabbat geschändet.

Nathanael. Er ist ein Gotteslästerer.

Alle Priester. Und als solcher spricht ihn das Gesetz des Todes schuldig.

Ezechiel. Er hat auch verächtlich von dem Tempel gesprochen, den uns dein Vater so herrlich erneuert hat; denn er hat erklärt, daß er in drei Tagen einen andern viel schöner an dessen Statt herstellen wolle.

Herodes. Nun, da hat er sich vollkommen als den König aller Narren erwiesen.

Josue. Fast verbietet mir die Ehrfurcht vor dem Könige, es zu sagen: Auch von dir selbst hat er höchst unehrerbietig geredet; er hat sich unterstanden, dich, seinen Herrn und König, einen Fuchs zu schelten.

Herodes. So hat er mir eine Eigenschaft beigelegt, die ihm selbst gänzlich mangelt. Bekleidet ihn! Mit diesem gewiß schönen Königsmantel umhangen wird er nun seine Rolle unter dem Volke spielen.

Alle Priester. Zum Tode! Zum Tode! Sterben soll er!

Herodes. Nein! Des Blutes eines so erhabenen Königs will ich mich nicht schuldig machen.

Zabulon. Ha! Das steht dir prächtig! Jetzt wirst du erst recht Aufsehen machen, großer Wundertäter!

Manasses. Alle Narren im Lande werden sich glücklich fühlen, einen so schmucken König zu haben.

Naasson. Wie werden deine Verehrer staunen, wenn du ihnen von den Wundern erzählen wirst, durch welche du dieses Prachtgewand dir vom Könige Herodes verdient hast.

a present a king's mantle, and so formally install him as the king of all fools." Then cried the **priests** aloud, "Not this; he has deserved death." **Caiaphas** said, "O king, protector of our holy law, remember thy duty to punish the transgressor as the law ordains." Then said **Herod,** "What have ye really against him?" "He hath profaned the Sabbath, said the **Rabbi. Nathanael** added, "He is a blasphemer." And all the **priests** cried, "And as such the law declares him worthy of death." Then said **Ezekiel,** "He has also spoken contemptuously of the Temple, which thy father so gloriously rebuilt; he has declared that he would build a more beautiful one in three days." Then **Herod** laughed and said, "Now, that proves indeed that he is a king of fools." Then said **Josue.** "The reverence in which I hold thee O king almost forbids me to mention it, but he has also spoken insultingly of thee. He has presumed to call thee, his lord and king, a fox." "Then he has attributed to me a quality which he cannot certainly claim himself,," replied **Herod.** "Clothe him; wrapped in this splendid robe, he will play his part well before the people."

The **priests** cried, "To death with him, to death with him. He must die!" **Herod** said, "No I will not be guilty of the blood of so exalted a king". Then came in a servant bringing a white robe, which he put on the shoulders of Jesus, and after Jesus had been robed **Zabulon** said to him, "Now, for the first time, thou wilt create a real sensation, thou great wonder-worker." **Manasses** jeered: "Now all the fools in the land will be happy with a king so gorgeously arrayed" and **Naasson** added: "How dumbfounded thy supporters will be when thou tellst them of the wonder by which thou hast won this mag-

Herodes. In diesem seiner würdigen Anzuge führt ihn dem Volke vor, daß es ihn nach Herzenslust bewundere, bis es sich an ihm satt gesehen hat.

I. Soldat Achior. So komme, Wundermann, und erlaube uns, dich zu begleiten.

II. Soldat Sophar. Welche Ehre für uns, an der Seite des angebeteten Wunderkönigs zu gehen!

3. Auftritt.

Kaiphas. Du hast dich nun selbst überzeugt, o König, daß alle seine Werke Lug und Trug sind, wodurch er das Volk betört und verführt: tue also deinen Ausspruch!

Alle Priester. Sprich das Todesurteil über ihn, wie es das Gesetz verlangt.

Herodes. Mein Ausspruch ist: Er ist ein Tor und der Verbrechen gar nicht fähig, die ihr ihm aufbürdet. Hat er vielleicht etwas Gesetzwidriges getan oder gesprochen, so ist das seiner Einfalt zuzurechnen.

Kaiphas. O König, habe acht, daß du dich nicht täuschest.

Annas. Ich fürchte, du wirst es einst selbst noch bereuen, wenn du ihn so ungestraft entlässest.

Herodes. Ich fürchte nichts. Einen Toren muß man nur als einen Toren behandeln. Er hat jetzt seine Torheiten gebüßt und wird sie sich für die Zukunft vergehen lassen. Somit ist das Gericht zu Ende.

Rabbi. So ist es um Gesetz, um Religion, um Moses und Propheten geschehen!

Herodes. Es bleibt bei meinem Ausspruche. Ich bin ermüdet und will mich hiermit nicht weiter befassen. Pilatus mag nach seiner Amtspflicht verfügen. Entbietet ihm Gruß und Freundschaft vom Könige Herodes.

4. Auftritt.

Herodes. Diesmal hat der Erfolg unseren Erwartungen durchaus nicht entsprochen. Ich versprach mir den angenehmsten Genuß von weiß Gott was für Wunderstücken und Redekünsten; und wir sahen einen gewöhnlichen Menschen und hörten keinen Laut aus seinem Munde.

nificient robe from King Herod." **Herod** ordered: "Lead him forth before the people in this his proper apparel, that they may admire him to their heart's content. Until they are tired of him." Then said the **first soldier** to Jesus, "Come, thou miraculous king, and allow us to accompany thee." The **second soldier** said, "What good luck for me to walk by the side of so illustrious a lord," and so saying they led away Jesus wearing the white robe which Herod had put upon him.

Then said **Caiaphas**, "Thou hast convinced thyself that his alleged great works were nothing but lies and deceit, whereby the people were defrauded by him. Give, then, thy sentence." And all the **priests** cried, "Pronounce the sentence of death upon him, as the law demands." **Herod** replied, "My opinion is, he is a simple fellow, and not capable of the crime of which you accuse him. If he has, perchance, done or spoken anything against the law it is to be attributed to his simplicity." "O king," said **Caiaphas**, take care that thou dost not err!"

"I fear," said **Annas**, "thou wilt repent if thou allowest him to escape punishment." "I fear nothing of the kind," said **Herod**. "A fool one must treat as a fool. He has already suffered for his follies, and will avoid them in the future. With that the trial is at an end."

Then said **Rabbi**, "Then it is all over with our law, our religion, Moses and the prophets!" **Herod** said, "I abide by my decision. I am weary, and will not concern myself further about the affair. Pilate may decide according to his official duty. Offer to him greeting and friendship from King Herod."

Then went the priests out sorely dissatisfied with the decision of the king. Then **Herod** rose from his seat and said, "This time the result has not corresponded to our expectations. I expected to find a great wonder-worker and eloquent orator, and behold, there is only quite an ordinary man with never a word to

Manasses. Wie doch die lügenhafte Sage Dinge auszumalen weiß, die, in der Nähe besehen, als ein Nichts erscheinen.

Herodes. Freunde! Dieser ist Johannes nicht. Johannes redete doch und redete mit einer Weisheit und Kraft, die man achten mußte. Dieser aber ist stumm wie ein Fisch. Laßt uns gehen! Wir wollen uns für die verlorene Zeit durch eine angenehmere Unterhaltung zu entschädigen suchen.

XIII. Vorstellung.

Die Geißelung und Dornenkrönung.

Prolog.

Ach, welcher Anblick, ewig beweinenswert
Dem Jünger Christi stellt sich den Augen dar!
Der Leib des Herrn ringsum verwundet
Von den unzähligen Geißelstreichen!

Sein Haupt umhüllt vom spitzigen Stachelkranz!
Bluttriefend, kaum noch kenntlich, sein Angesicht!
Wem sollte da nicht eine Träne
Innigen Mitleids vom Auge quellen?

Als Vater Jakob sah seines Lieblinges
Von Blut getränktes Kleid, wie erbebte er!
Wie weinte er, voll Schmerz ausrufend
Herzen durchdringende Jammerlaute!

Laßt uns auch weinen, da wir den göttlichen
Freund uns'rer Seele solches erdulden seh'n!
Denn leider! Uns're, uns're Sünden
Haben sein liebendes Herz verwundet.

A. Vorbilder.

1. Josephs Rock mit Blut besprengt. 1. Mos. 37, 31.

Sie haben noch nicht ausgewütet —
Nicht ist der Rache Durst gestillt.
Nur über Mordgedanken brütet
Die Schar, von Satans Groll erfüllt.

say for himself." "Ah!" said **Manasses,** "how lying rumour exaggerates that which, when more closely examined, is shown to be nothing." "Friends," said **Herod,** "that is not John: John at least spoke, and spoke with wisdom, and an eloquence which one must esteem, but this one is as dumb as a fish. Let us now go, and make up for lost time by seeking more agreeable amusement."

ACT XIII.

PROLOGUE.

Oh! what a sight, for ever to be mourned
By Christ's disciples, here doth meet our eyes!
The body of the Lord is wounded
All over with countless strokes of scourges.

His head, surrounded by a sharp crown of thorns;
His face we scarcely know, sprinkled with drops of blood.
Where is the eye that would not shed
Tears of compassion and of woe?

When father Jacob his dear one's raiment saw,
All torn and stained with blood, how trembled he then?
How wept he, uttering in his anguish
Cries that might pierce the hardest heart.

Let us also weep, when we see the Divine One,
Friend of our souls, enduring such cruel torment.
Alas! 'tis our own transgressions
That have wounded His loving heart.

TABLEAU XVIII.

[The eighteenth and nineteenth tableaux precede the scourging. The former represents the bringing of Joseph's coat, all steeped in blood, to the patriarch Jacob; the latter the sacrifice of Isaac. Joseph's coat is not very bloody. His father's distress is very vividly expressed. Isaac lies on Mount Moriah, a black-haired, curly headed boy—while Abraham, who is just about to slay him with a bright falchion, is restrained by an angel, who points to a ram in a thicket.]

Not yet the host have raged their fill,
Not yet for vengeance slaked their thirst—
On thoughts of murder brooding still,
And full of Satan's wrath accurst.

Kann diese Herzen denn nichts mehr erweichen?
Auch nicht ein Leib, zerfleischt von Geißelstreichen,
Mit Wunden ohne Zahl bedeckt?
Ist nichts, was noch ihr Mitleid weckt?

O! Welche schaudervolle Szene,
Seht Josephs Rock mit Blut besprengt!
Und an der Wange Jakobs hängt
Der tiefsten Trauer heiße Träne.

Wo ist mein Joseph, meine Freude!
Auf dem des Alters Hoffnung ruht?
O weh, es klebet Josephs Blut,
Des lieben Kinds, an diesem Kleide.

Ein wildes Tier hat ihn zerrissen,
Zerrissen meinen Liebling. Ach!
Dir will ich nach — dir, Joseph! nach;
Hier kann kein Trost mein Leid versüßen.
So jammert er — so klaget er
Ach mein Joseph ist nicht mehr.

So wird auch Jesu Leib zerrissen
Mit wilder Wut,
Sein kostbar Blut
In Strömen aus den Wunden fließen.

2. Verwickelung des zum Opfer bestimmten Widders im Dorngesträuche.
1. Mos. 22, 13.

Abraham! Abraham! Töt' ihn nicht.
Dein Glaube hat — so spricht
Jehova — ihn, den Einz'gen, dir gegeben;
Er soll, nun wieder dein — zum Völker Glücke leben.
Und Abra'm sah im Dorngesträuch
Verwickelt einen Widder steh'n;
Er nahm, und opferte sogleich
Ihn, von Jehova auserseh'n;
Ein groß Geheimnis zeigt dies Bild,
Im heil'gen Dunkel noch verhüllt.
Wie dieses Opfer einst auf Moria,
Steht Jesus bald gekrönt mit Dornen da.

Can nothing melt their hearts for evermore?
The body, marred with stripes and bruises sore—
With wounds unnumbered—
Is all compassion dead?

Oh! what a scene of horror here!
See Joseph's coat, with blood besprent!
Down Jacob's cheek, with suffering spent,
Flows deepest sorrow's bitter tear.

Where is my Joseph—all my joy—
On whom the old man's hope did rest?
Alas! there's blood upon this vest,
The life-blood of my boy!

Ah, me! a raging beast has slain,
Has torn my dearest one.
After thee, Joseph, I will run!
No comfort here can ease my pain.
So mourns the father o'er and o'er,
And Joseph, sees him never more!

Thus, too, these fiends Christ's body tear,
In raging mood;—
His precious blood
Flows streaming from the deep wounds there.

TABLEAU XIX.

Abraham! Abraham! do not slay!
Thy faith was great enough to-day,
To God thy son, thine only son to give,
For joy of all the nations he shall live.

And Abraham saw a ram
Caught in a thicket there,
He took and sacrificed the same,
As did the Lord declare.

This picture shows a mystery great,
In sacred darkness shrouded yet.
Like to this offering on Moriah found,
Even so, the Christ shall soon with thorns be crowned.

Ihr alle, die ihr hier vorüber gehet,
Ach, stehet stille! Habet acht und sehet:
Wo trifft man eine Liebe an,
Die dieser Liebe gleichen kann?

B. Handlung.

Christus wird nochmal dem Pilatus vorgeführt; dieser schlägt die Auswahl zwischen Christus und Barabbas vor und läßt Jesum geißeln.

1. Auftritt.

Kaiphas. Nun müssen wir desto ungestümer den Pilatus auffordern, und wenn er nicht nach unserem Willen richtet, so werden wir mit Klage vor dem Kaiser ihn bedrohen.

Annas. Sollte ich noch in meinem grauen Alter die Synagoge stürzen sehen? Aber nein! Mit stammelnder Zunge will ich Blut und Tod über diesen Verbrecher ausrufen und dann in die Gruft der Väter hinuntersteigen, wenn ich diesen Bösewicht am Kreuze erblaßt gesehen.

Rabbi. Eher wollen wir uns unter den Ruinen des Tempels begraben lassen, als von unserem Entschluß abgehen.

Pharisäer. Man lasse nicht nach, bis er des Todes ist.

Kaiphas. Wer nicht auf diesem Entschlusse verharrt, der sei aus der Synagoge verstoßen.

Annas. Den treffe der Fluch der Väter!

Kaiphas. Die Zeit drängt; der Tag rückt vor. Jetzt — jetzt müssen alle Hebel in Bewegung gesetzt werden, damit heute noch, noch vor dem Feste unser Wille geschehe.

2. Auftritt.

Pilatus mit Gefolge erscheint auf dem Balkon.

Kaiphas. Den Gefangenen bringen wir nochmal vor deinen Richterstuhl und fordern nun mit Ernst seinen Tod.

Alle Ratsglieder. Wir beharren darauf, er soll sterben.

Pilatus. Ihr brachtet mir diesen Menschen als einen Volksaufwiegler. Und sehet! Ich habe eure Klagen vernommen; ich habe ihn selbst verhört und an ihm nichts von dem gefunden, weswegen ihr ihn anklagt.

Kaiphas. Wir bleiben bei unserer Anklage. Er ist des Todes würdig.

The Thorn-crowned One, as wills the Father, thus.
Shall yield His life a ransom up for us.
Where can we find a love that is
As great as this dear love of His?

THE SCOURGING AND CROWN OF THORNS.

Caiaphas and Annas, and the chief priests and the rulers, and the Council and the traders of the Temple, and the witnesses accompanied the soldiers who once more led Jesus to Pilate's house. Then said **Caiaphas**, "Now Pilate must be challenged more imperiously; and if he does not do according to our will, we will threaten him with an appeal to Cæsar." "Shall I now," said **Annas**, "in my grey old age see the Synagogue overthrown? No! with stammering tongue I will call for the blood and death of this criminal, and then descend to the tomb of my fathers, when I have seen this evildoer die upon the cross." "We would sooner," cried **Rabbi**, speaking with great animation, "be buried in the ruins of the Temple than go back upon our resolution." Speaking as one man the **Pharisees** said: "We shall never leave off until he is dead." Then proclaimed **Caiaphas**, "Whoever goes back upon this decision, let him be cast out of the Synagogue." And **Annas** added, "Let the curse of the Fathers fall upon him." Then said **Caiaphas**, "Time presses, the day is advancing; now we must employ all the means at our disposal in order to carry out our will before the Feast." All this time the Jews and the soldiers leading Jesus stood before the house of Pilate.

Pilate, attended by his servants, soon appeared on the balcony. "We bring the prisoner once more before thee and earnestly desire his death," said **Caiaphas**. All the **Priests** cried aloud, "We insist upon it, he must die." Then said **Pilate**, "Ye brought me this man as an agitator; and see! I have heard your complaints, and I have myself examined him, and have not found anything in him touching those things whereof ye accuse him." Then said **Caiaphas**, angrily, "We abide by our accusation; he is worthy of death." And the

Alle Ratsglieder. Ein Verbrecher gegen unser Gesetz und gegen den Kaiser.

Pilatus. Ich habe ihn, weil er ein Galiläer ist, zu Herodes geschickt. Habt ihr eure Klagen dort vorgebracht?

Kaiphas. Ja, Herodes wollte aber nicht richten, weil du hier zu befehlen hast.

Pilatus. Auch er hat nichts an ihm gefunden, was den Tod verdiente. Ich will also diesen Mann, um doch eurem Verlangen entgegen zu kommen, mit Geißelstreichen züchtigen lassen, dann aber ihn losgeben.

Annas. Das genügt nicht.

Kaiphas. Das Gesetz spricht über solche Verbrecher nicht die Strafe der Geißelung aus, sondern die Strafe des Todes.

Alle Ratsglieder. In den Tod mit ihm!

Pilatus. Ist euer Haß gegen diesen Mann so tief und bitter, daß er selbst durch das Blut aus seinen Wunden nicht ersättigt werden kann! Ihr zwingt mich, euch offen zu sagen, was ich denke: Von unedler Leidenschaft getrieben, verfolgt ihr ihn, weil das Volk ihm mehr zugetan ist als euch. Ich habe eurer gehässigen Klagen genug gehört; ich will nun die Stimme des Volkes hören! Es wird ohnehin bald zahlreiches Volk sich hier versammeln, um nach altem Herkommen einen der Gefangenen zur Feier des Osterfestes loszubitten; da wird es sich zeigen, ob eure Klage der Ausdruck der Volksgesinnung oder nur eurer persönlichen Rache sei.

Kaiphas. Es wird sich zeigen, o Statthalter, daß du mit Unrecht Böses von uns denkst.

Josue. Wahrlich nicht Rachsucht, sondern der heilige Eifer für Gottes Gesetz ist es, was uns antreibt, seinen Tod zu begehren.

Pilatus. Ihr wisset von dem Mörder Barabbas, der in Ketten liegt, und von seinen Schandtaten. Zwischen dem und zwischen Jesus von Nazareth werde ich dem Volke die Wahl lassen. Welchen es freibitten wird, den werde ich freigeben.

Alle. Den Barabbas gib los!

Priests cried, clamorously, "He is an offender against our law and against Cæsar." Then said **Pilate**, "I sent him to Herod, because he is a Galilean. Have ye brought forward your complaints before him?" "Yes," said **Caiaphas**, "but Herod would not judge the case because thou art in authority here." Then said **Pilate**, "He, too, has found nothing in the man that deserves death, but in order to meet your desire I will have this man scourged and let him go." But **Annas** said, "That sufficeth not," and **Caiaphas** said, "The law prescribes for such a criminal not the punishment of scourging, but the punishment of death." The **Priests** cried again, "To death with him!"

Then **Pilate**, hearing the clamour of the Jews, and seeing how bitter they were against Jesus, said unto them, "Is your hate so deep and bitter against this man that it cannot even be satisfied by the blood from his wounds? Ye compel me to tell you frankly what I think. Driven by ignoble passion ye persecute him because the people are more devoted to him than they are to you. I have heard enough of your hateful accusations. I will now hear the voice of the people. An innumerable number will soon assemble here in order to demand, according to old custom, the release of one prisoner at the Passover festival. Then it will be seen whether your complaint is the outcome of popular sentiment or only of your personal revenge." **Caiaphas**, smiling to himself, bowed low before Pilate and said, "The result will show, O Governor, that thou thinkest evil of us unjustly." Then **Josue** cried, "It is not vengeance, but zeal for the holy law of God which compels us to demand his death." **Pilate** said, "Ye know of the murderer, Barabbas, who lies in chains, and of his evil deeds. Between him and Jesus of Nazareth I will let the people choose. The one whom they ask for, him will I release." Then cried **all** with one voice, "Release Barabbas, and to the cross

Amiel. Diesen da ans Kreuz!

Pilatus. Ihr seid nicht das Volk; das Volk wird sich aussprechen. Indessen will ich diesen züchtigen lassen. Die Soldaten sollen ihn fortführen und nach römischem Gesetze geißeln. Was er etwa gefehlt hat, wird dadurch hinlänglich gebüßt; und vielleicht mildert der Anblick des Gegeißelten die blinde Wut seiner Feinde.

3. Auftritt.

Kaiphas. Pilatus beruft sich auf die Stimme des Volkes. Wohlan! Auch wir berufen uns darauf! Jetzt, wackere Israeliten, ist eure Zeit gekommen. Gehet hin in die Gassen Jerusalems! Fordert eure Freunde, unsere Getreuen auf, hierher zu kommen. Vereinigt sie zu geschlossenen Scharen! Entzündet sie zum glühendsten Hasse gegen den Feind Moses! Die Wankelmütigen suchet zu gewinnen durch die Kraft eures Wortes, durch Versprechungen. Die Anhänger des Galiläers aber schüchtert ein durch vereintes Geschrei wider sie, durch Schimpf und Spott, durch Drohungen, auch, wenn es sein muß, durch Mißhandlungen, daß keiner es wage, sich hier blicken zu lassen, viel weniger seinen Mund zu öffnen.

Händler und Zeugen. Wir eilen hin und kommen bald zurück.

Dathan. Jeder an der Spitze einer begeisterten Schar.

Kaiphas. In der Synedriumsgasse kommen wir alle zusammen.

Ratsglieder. Heil euch, treue Jünger Mosis!

Gerson. Die Ersten in Israel sollt ihr werden.

Kaiphas. Laßt auch uns keinen Augenblick säumen! Gehen wir den Scharen entgegen, sie zu ermuntern, zu entflammen.

Annas. Aus allen Gassen Jerusalems wollen wir dann das aufgebrachte Volk vor das Richthaus führen.

Rabbi. Weil Pilatus die Stimme des Volkes zu hören wünscht, so höre er sie!

Kaiphas. Er höre den einstimmigen Ruf der Nation: Den Barabbas los! Den Galiläer ans Kreuz!

Alle. Den Barabbas los! Den Galiläer ans Kreuz!

with the other!" "Ye are not the people," said **Pilate,** haughtily, "the people will speak for themselves. Meanwhile I will have this one scourged." Then, speaking to his servants, he said, "The soldiers will lead him hence and scourge him according to the Roman law." Then turning to his courtiers, he said, "Whatever he has done amiss will be sufficiently atoned for, and perhaps the spectacle of the scourging may soften the blind wrath of his enemies."

When Pilate quitted the balcony and entered his house, Caiaphas addressed a stirring speech to the Jews. His opportunity had come. "Pilate," said **Caiaphas,** "appeals to the voice of the people. Good; we appeal to it also. Now," said he, turning to the traders and witnesses, "now, true-hearted Israelites, your opportunity has arrived. Go hence into the streets of Jerusalem, summon your friends to come hither, unite them in masses, kindle in them the most glowing hatred against the enemy of Moses. The waverers seek to win by the strength of your words and by promises, but terrify the followers of the Galilean by an overwhelming outcry against them, by insult and mockery, by threats, and if necessary by ill-treatment, so that none of them may dare to let himself be seen here, much less to open his mouth." Then cried the **traders and witnesses** together, "We will go hence and soon return again." "Each," said **Dathan,** "at the head of an excited mob." **Caiaphas** said, "Let us all meet in the street of the Sanhedrin." The traders bowed, and as they went the **Priests** cried after them, "Hail to you, faithful disciples of Moses." Then said **Caiaphas,** "Let us not lose a single moment. Let us go together to the crowds to encourage them, to inflame them." **Annas** added, "From all the streets of Jerusalem will we lead the exasperated people before the judgment-seat." **Rabbi** said, complacently, "If Pilate wishes to hear the voice of the people, let him hear it!" "Let him hear," said **Caiaphas,** "the unanimous cry of the nation: Release Barabbas; the Galilean to the cross!" Then **all the Jews** cried aloud, with an exceeding loud voice, "Release Barabbas; the Galilean to the cross!"

4. Auftritt.

Im Hofe des Richthauses.

Kaspius. Jetzt hat er genug; er ist ganz mit Blut überronnen.

Alle. Du erbarmungswerter Judenkönig.

Sabinus. Aber was ist das für ein König? Führt kein Szepter in der Hand? Trägt keine Krone auf dem Haupte?

Domitius. Da läßt sich helfen.

Kaspius. Wartet! Ich will sogleich die Insignien des Judenreiches herbeiholen.

Milo. So mußt du noch im Ernste König werden.

Sabinus. So, König! Gedulde dich ein Weilchen! Du sollst königlich ausgestattet werden.

Kaspius. Seht hier! Das ist gewiß ein allerliebster Schmuck für einen Judenkönig.

Milo und Sabinus. Nicht wahr? Eine solche Ehre hättest du nicht erwartet?

Kaspius. Komme! Laß dir den Purpurmantel umhängen! Aber setze dich! Der König soll nicht stehen.

Milo. Und hier eine herrliche ausgezackte Krone! Laß dich ansehen!

Domitius. Damit sie ihm aber nicht vom Haupte falle, muß man sie ihm fest aufsetzen. Nehmet Brüder, helfet mir!

Sabinus. Hier das Szepter! Jetzt geht dir nichts mehr ab.

Alle. Welch ein König! Sei uns gegrüßt, großmächtigster König der Juden!

Diener. Der Gefangene soll sogleich ins Richthaus gebracht werden.

Sabinus. Ei! Du kommst eben zur Unzeit.

Domitius. Du hast uns mitten in unseren Ehrfurchtsbezeigungen gestört.

Kaspius. Es wird sogleich geschehen.

Milo. Erhebe dich! Man wird dich wohl zur Schau herumführen.

Sabinus. Das wird ein Jubel unter dem Judenvolke sein, wenn sein König in vollster Königspracht vor ihm erscheint!

Liktor. Nehmet ihn! Wir möchten sonst zu lange verweilen.

Then the **soldiers** led Jesus away to the Prætorium, and took off his robe, and tied his hands to a low pillar and scourged him. When they were weary with scourging **one of the soldiers** said, "He has had enough, he is all running down with blood." "Thou pitiable King of the Jews!" said they, as they knelt, and mockingly did homage to him. "What kind of a king can this be? he has no sceptre in his hand, no crown upon his head," said **Sabinus**. "That can be mended; I will at once bring the insignia of the Jewish sovereignty! said another of the soldiers **Caspius** by name going out." "Thou must be a real King," mocked **Milo**, and **Sabinus** added "Wait but a little while Oh King and thou shalt be regally arrayed." Caspius returned bringing a scarlet mantle, a crown of thorns, and a reed. They were laid upon a cushion, and together with them were laid iron gloves so that they might handle the crown of thorns without suffering therefrom. "Here," cried **Caspius**, "this is certainly the most lovely attire for a King of the Jews." "Is it not true," said **Milo** and **Sabinus**, "that thou hast never expected such an honour?" "Come, let us hang this purple robe about thee!" urged **Caspius**. "But sit down, a king should not stand." Here is a beautiful pointed crown," said **Milo** taking the crown of thorns with the iron gloves and placing it upon the head of Jesus. "Let us look at thee!" Then they laughed aloud for joy. "But," said **Domitius**, "if it is not to fall off thy head then must we set it on firmly. Come, brothers, help me." Then four of the soldiers seized in their hands two staves, and crossing them over his head, pressed the crown heavily down upon the brow of Jesus. Jesus shuddered in agony. "Here," cried **Sabinus**, "is the sceptre!" And taking the reed he placed it in his hands. "Now nothing more is wanted. Then all knelt before him, crying." "What a king! Hail to thee, most migthy King of the Jews!" When they were mocking him a **servant** entered from Pilate, saying that the prisoner must be brought immediately into the judgment hall. Then said **Sabinus**, "Thou comest at the wrong time." "Thou hast disturbed us in the middle of our demonstrations of reverence," explained **Domitius**. But **Caspius** said to the servant "We come at once." Then they said to Jesus, "Stand up, we will lead thee about as a spectacle. There will be rejoicing among the Jewish people when their king appears before them in full splendour! Make haste," urged **Caspius**, "we might tarry too long."

XIV. Vorstellung.

Jesus wird zum Kreuzestode verurteilt.

Prolog.

Eine Jammergestalt steht der Erlöser da.
Selbst von Mitleid gerührt, stellt ihn Pilatus vor.
Hast denn du kein Erbarmen,
O betörtes, verführtes Volk?

Nein! Von Wahnsinn erfaßt, ruft es: Ans Kreuz mit ihm!
Schreit nach Marter und Tod über den Heiligsten.
Für Barabbas, den Mörder,
Fordert es die Begnadigung!

O, wie anders stand einst vor dem Ägyptervolk
Joseph! Freudengesang, Jubel umtönte ihn;
Als der Heiland Ägyptens
Ward er feierlich vorgestellt.

Ihn, den Heiland der Welt, aber umtobt mit Wut
Ein verblendetes Volk, ruhet und rastet nicht,
Bis unwillig der Richter
Spricht: so nehmt ihn und kreuzigt ihn!

A. Vorbilder.

1. Joseph wird als Landesvater dem Volke vorgestellt. 1. Mos. 41, 41.

Ach, seht den König! Seht zum Hohne
Gekrönt ihn! Ach, mit welcher Krone!
Und welch ein Szepter in der Hand!
Mit Purpur seht ihr ihn behangen;
Zum Spott in roten Lappen prangen.
Ist das des Königs Festgewand?
Ach! Welch ein Mensch!
Wo ist an ihm der Gottheit Spur?
Ein Spiel der rohen Henker nur.

Seht! Welch ein Mensch!
Pilatus ruft mitleidig aus:
Seht! Welch ein Mensch!
Vor Joseph tönt's im Jubelbraus.

ACT XIV.

PROLOGUE.

In what woeful plight standeth the Saviour there!
Even Pilate himself's touched with compassion now.
Foolish people and blinded,
Have ye no hearts to pity him?

No! seized with madness, they cry, "To the cross with Him!"
Cry for torture and death upon the Holiest.
For Barabbas, the murderer,
Pardon asking, and liberty.

Oh! how otherwise once 'fore the Egyptian folk
Joseph! —Around him shouts echoed, and songs of joy,
As the saviour of Egypt
He was solemnly shown to them.

But round the World's Deliverer there rageth now
A maddened crowd whose blinded hate will know no rest
Till all unwillingly the Judge
Decrees: Take and crucify him.

TABLEAU XX.

[The scene in which Christ is sentenced to death is prefaced by two tableaux. The first represents Joseph acclaimed as Grand Vizier of Pharaoh. The stage is filled with a bright-spirited multitude of acclaiming beholders. The tableau is unquestionably vivid, but as a preface to the Death Sentence it is somewhat out of place. The second more appropriate, although scenically less telling, is the Choice of the Scapegoat, which is represented as taking place in the Temple, before an interested crowd of spectators.]

Ah! see the King that's crowned in scorn!
What monarch such a crown has worn,
Or sceptre borne—and He so great?
Ye see Him decked with purple shreds;
They laugh and jeer and shake their heads:
Is this the royal robe of state?
Ah! what a man!
Where is the trace of Deity?
The sport of the rude hangman He.

See! what a man!
Cries Pilate, pitying,
See! what a man!
The joyous shouts 'fore Joseph ring.

Laut soll es durch Ägypten schallen:
Es lebe Joseph! Ihm sei Ehr!
Und tausendfach soll's widerhallen!
Ägyptens Vater — Schirm und Wehr!
Und alle stimmen — groß und klein —
In unsern frohen Jubel ein!

Du bist Ägyptens Stolz und Freude,
Ein Hort, wie ihm noch keiner war.
Dir, Joseph, bringt Ägypten heute
Die Huldigung voll Jubel dar.
Laut soll es durch Ägypten schallen:
Es lebe Joseph! Ihm sei Ehr!
Und tausendfach soll's widerhallen!
Ägyptens Vater — Schirm und Wehr!
Und alles stimme — groß und klein —
In unsern frohen Jubel ein!

2. Losung über die zwei Böcke, von denen der eine entlassen, der andere für die Sünden des Volkes geschlachtet wird. 3. Mos. 16, 7.

Des alten Bundes Opfer dies,
Wie es Jehova bringen hieß.
Zwei Böcke wurden vorgestellt,
Darüber dann das Los gefällt,
Wen sich Jehova auserwählt.
Jehova, nimm das Opferblut,
Sei deinem Volke wieder gut.
Das Blut der Böcke will der Herr
Im neuen Bunde nimmermehr.
Ein reines Opfer fordert er.
Ein Lamm, von aller Makel rein,
Muß dieses Bundes Opfer sein.
Den Eingebornen will der Herr;
Bald kommt — bald fällt — bald blutet er.
Ich höre schon das Mordgeschrei:
Volk: Barabbas sei
Von Banden frei!
Chor: Nein! Jesus sei
Von Banden frei!
Wild tönet, ach! der Mörder Stimm':

Through Egypt's realms loud let them sound,
"May Joseph live! be he adored!"
And thousandfold re-echo round,
O Egypt's father, shield and lord!
And let all folk both great and small
Join in our joyous festival.

Thou gavest to Egypt joy and pride
And strength she yet had never known
So Egypt now from every side
Brings grateful homage to thy throne.

TABLEAU XXI.
The Scapegoat.

This is the covenant-sacrifice
Jehovah hath ordained of old:
Two goats are chosen from the fold,
And 'twixt those two, the priest, by voice
Of lot, decides Jehovah's choice.

O Lord! through this our Victim's blood,
Forgive Thy people—Thou art good!

The blood of goats no more will He.
In this new cov'nant there shall be
A victim pure doth He decree—

A lamb from every blemish pure,
And that shall be the Victim sure,
The Lord hath called His only-born—
Soon He shall come, fall, bleed forlorn;
I hear the shouts of cruelty.

People: Barabbas be
From fetters free!

Choir: Nay Jesus be
From fetters free!
How fierce was the murderers' voice!

Volk: Ans Kreuz mit ihm! Ans Kreuz mit ihm!
Chor: Ach, seht ihn an! Ach, seht ihn an!
Was hat er Böses wohl getan!
Volk: Entläßt du diesen Bösewicht,
So bist des Kaisers Freund du nicht.
Chor: Weh' dir, Jerusalem!
Das Blut des Sohnes rächet noch an dir der Herr,
Volk: Es falle über uns und unsre Kinder her!
Chor: Es komme über euch und eure Kinder!

B. Handlung.

Pilatus stellt den gegeißelten und gekrönten Christus dem Volke vor; dieses verlangt die Freilassung des Barabbas und den Tod Christi. Die Standhaftigkeit des Pilatus wird durch Drohungen erschüttert; — er gibt der Unschuld Jesu nochmals Zeugnis und spricht Barabbas frei und über Jesus das Todesurteil.

1. Auftritt.

Nathanael. Moses, euer Prophet, fordert euch auf! Zur Rache ruft euch sein heiliges Gesetz.

Volk. Wir gehören Moses an! — Wir sind und bleiben Bekenner Mosis und seiner Lehre.
Wir halten uns an unsere Priester und Lehrer! Fort mit jedem, der sich gegen sie erhebt!
Ihr seid unsere Väter! — Für eure Ehre stehen wir alle.

Annas. Kommt, Kinder! Werft euch in die Arme des Synedriums! Es wird euch retten!

Ezechiel. Schüttelt es ab, schüttelt es ab — das Joch des Verführers!

Volk. Wir wollen nichts mehr wissen von ihm! — Euch folgen wir!
Das ganze Volk ruft euch Beifall zu.
Wir gehen mit euch! — Wir wollen frei sein von dem falschen Lehrer — dem Nazarener!

People: To the cross with Him! To the cross with Him!
Choir: Ah! look on Him! Ah! look on Him!
What evil hath He done?
People: If thou dost let this wretch depart,
Cæsar's friend no more thou art.
Choir: Alas! Alas! Jerusalem!
The Lord will yet avenge Messiah's blood on thee!
People: Upon us and upon our children let it be!
Choir: Yea! let it come upon you and your children!

"JESUS OR BARABBAS?"

Then was Jerusalem in an uproar: the traders and the priests ran everywhere hither and thither, stirring up the people against Jesus. On all sides the crowds mustered, and, directed by the priests to assemble in the street of the Sanhedrin, and from this to proceed to Pilate's house to demand the release of Barabbas and the crucifixion of Jesus, from four sides the tumultuous mobs came pouring down to the place of assembly. Their hoarse cries of "To the cross with him! to the cross with him!" were heard in the distance before the foremost leaders came in sight. At the head of one mob came **Nathanael**, fervently exhorting the multitude to demand the death of Jesus. "Moses, your prophet," said he, "calls upon you. His holy law demands that you should avenge it." And the **multitude** following him cried together, "We belong to Moses. We are and remain followers of Moses and of his teaching." The **multitude** pouring down from the right into the central thoroughfare shouted "We hold fast by our priests and teachers. Away with him who would rise against them!" *Caiaphas* was leading them, proudly exulting in the manifestations of their zeal. Into the same central place came a third band, led by *Annas*, whose **followers** shouted aloud, "Ye are our fathers, we will answer for your honour!" **Annas** answered, "Come, children, throw yourselves into the arms of the holy Sanhedrin. It will save you." While the clamorous multitudes from these three quarters were pouring down confusedly into the main street, the shouting of a fourth mob was heard down Pilate's street. **Ezekiel** marched at the head of this new company, crying, "Shake it off; the yoke of the deceiver!" and **they** cried in answer, "We will have nothing more to do with him; we follow you!" As the four contingents of the populace collected thus in the open space it could be seen how successfully they had been organised. Each of the four divisions was led by a ruler of the people, and had in its ranks a number of the traders of the Temple, the witnesses and the priests whose

Kaiphas. Euer Väter Gott wird euch wieder aufnehmen.
Annas. Ihr seid ihm wieder ein heilig Volk.

Volk. Ihr seid unsere wahren Freunde. — Es lebe das hohe Synedrium! — Es leben unsere Lehrer und Priester!

Annas. Und der Galiläer sterbe!

Kaiphas. Auf, laßt uns hineilen zu Pilatus!

Nathanael. Seinen Tod, sein Blut laßt uns fordern!

Volk. Fort zu Pilatus! Der Nazarener soll sterben!

Kaiphas. Er hat das Gesetz verfälscht! — Er hat Moses und die Propheten verachtet. Er hat Gott gelästert!

Volk. In den Tod mit dem falschen Propheten!
In den Kreuzestod!
Der Gotteslästerer soll sterben!
Pilatus muß ihn kreuzigen lassen!

Kaiphas. Am Kreuze soll er seine Frevel büßen.

Volk. Wir ruhen nicht, bis das Urteil gesprochen ist.

Kaiphas. Heil euch, Kinder Israels! Ja, ihr seid noch die echten Nachkommen eures Vaters Abraham! O frohlocket, daß ihr dem namenlosen Verderben entronnen seid, das dieser Betrüger über euch und eure Kinder bringen wollte.

Annas. Nur das rastlose Bestreben eurer Väter hat die Nation vor dem Abgrunde bewahrt.

Alles Volk. Es lebe der hohe Rat! — Es sterbe der Nazarener!

Priester. Fluch dem, der zu seinem Tode nicht stimmt!

Alles Volk. Wir fordern seinen Tod.

Kaiphas. Ausgestoßen aus dem Erbrecht unserer Väter sei er!

Volk. Ausgestoßen aus dem Erbrecht unserer Väter sei er!

Annas. Keinen Anteil soll er haben an Abraham, Isaak und Jakob!

Volk. Keinen Anteil soll er haben an Abraham, Isaak und Jakob!

Kaiphas. Der Statthalter wird euch die Wahl geben zwischen diesem Gotteslästerer und dem Barabbas. Laßt uns auf der Loslassung des Barabbas bestehen!

violent zeal gave movement and direction to the whole crowd. Various cries burst forth from the multitude, and each section as it saw the strength of the others exulted and greeted their leaders with shouts of joy. "The whole people applauds you!" "We will be free from that false teacher the Nazarene!" answered **another section of the crowd.** Then **Caiaphas, Annas, Nathanael** and **Ezekiel,** meeting together, cried with a loud voice, "Your fathers' God will receive you again! Ye are again to him a holy people!" The **crowd,** now massed together in the main street, cried, "Ye are our true friends! Long live the great Sanhedrin! Long live our teachers and priests!" and **Annas** answered, "Death to the Galilean!" "Up!" said **Caiaphas,** "let us now hasten to Pilate," and **Nathanael** added, "Let us demand his death, his blood!" Then **all the people** answered, "On to Pilate; the Nazarene shall die!" As they came trooping forward their leaders addressed them from time to time to incite their zeal. "He hath falsified the law!" cried the **leaders.** "He has condemned Moses and the prophets! He hath blasphemed God!" Then **all the people** cried again, "To death with the false prophet!" The **section led by Ezekiel** shouted, "Death by the cross!" and the **other sections** took it up: "The Blasphemer must die." "Pilate must let him be crucified!" Then said **Caiaphas,** "On the cross he shall atone for his crimes!" "We will not rest," cried the **crowd,** "until his sentence is pronounced." The whole multitude had now arrayed themselves before the judgment-seat of Pilate. **Caiaphas,** who lorded it over the whole assemblage with look and gesture, thus addressed them, "Hail to you, children of Israel! Ye are indeed still true descendants of your father Abraham! Oh, rejoice that ye have escaped the nameless destruction which this deceiver would bring upon you and your children!" "Only," said **Annas,** "by the untiring efforts of your fathers has the nation escaped the abyss." Then cried the **people,** "Long live the Council! Death to the Nazarene!" and the **priests** cried out, "Curse him who does not vote for his death!" The **people** responded, "We demand his death!"

Then for some time there was nothing heard but a confused clamour, but the voice of Caiaphas rang out notwithstanding, while the people responded to his appeals. It sounded from afar in this wise: **Caiaphas:** "Let him be cast out from the heritage of our fathers," and all the **people** cried, "Let him be cast out." **Annas** shouted "He shall have no part with Abraham, Isaac and Jacob" and thunderously the **people** repeated "He shall have no part with Abraham Isaac and Jacob." **Caiaphas** said, "The Governor will give you the choice between this blasphemer and Barabbas. Let us insist upon the release of Barabbas." Then the **people** cried, "Let

Alle. Barabbas werde frei! Der Nazarener gehe zugrunde!
Annas. Seid gepriesen, ihr Väter, ihr habt unsere Wünsche erhört.
Alle. Pilatus muß einwilligen; — die ganze Nation fordert ihn auf.
Kaiphas. Schönster Tag des Volkes Israel! Kinder, seid standhaft!
Priester und Pharisäer. Dieser Tag gibt der Synagoge die Ehre und dem Volke die Freiheit zurück.
Kaiphas. Fordert mit Ungestüm das Urteil! Drohet mit einer allgemeinen Empörung.
Alle. Das Blut unseres Feindes fordern wir.
Diener und Soldaten. Aufruhr! Empörung!
Alles Volk. Der Nazarener soll sterben!
Kaiphas. Zeiget Mut! Unerschrocken harret aus! Die gerechte Sache schützt uns.
Alle. Pilatus spreche das Todesurteil!
Pomponius. Stille! Ruhe!
Alle. Nein! Wir ruhen nicht, bis Pilatus einwilliget!
Pomponius. Pilatus wird sogleich erscheinen.
Alle. Den Tod des Nazareners fordern wir!
Kaiphas. Nun möge Pilatus, wie er's wünscht, des Volkes Gesinnung kennen lernen!

2. Auftritt.

Alle. Richte! Urteile über ihn!
Pilatus. Seht! Welch ein Mensch!
Priester und Pharisäer. Ans Kreuz —
Volk. Ans Kreuz mit ihm!
Pilatus. Kann selbst auch dieser Anblick euren Herzen kein Mitleid abgewinnen?
Alle. Er sterbe! Ans Kreuz mit ihm!
Pilatus. So nehmet ihr ihn und kreuziget ihn auf eure Gefahr! Ich will nichts damit zu schaffen haben; denn ich finde keine Schuld an ihm.
Kaiphas. Höre, o Statthalter, die Stimme des Volkes! Sieh! Es stimmt in unsere Klagen ein, es verlangt seinen Tod.
Volk. Ja, wir verlangen seinen Tod.

Barabbas go free, and down with the Nazarene." Then said **Annas,** "Let the fathers be praised who have heard our wishes." Then **all** cried out, "Pilate must consent, the whole nation demands it of him." **Caiaphas,** walking backwards and forwards with excited mien but proud and triumphant step, said, "Oh, most glorious day of the people of Israel! Children, be steadfast!" The **priests and pharisees:** "This day brings back honour to the Synagogue and freedom to the people." "Now," said **Caiaphas,** as they approached the house of Pilate, "let us demand the sentence with uproar and threaten him with universal revolt!" Then cried the whole **multitude** tumultuously, "We demand the blood of our enemy!" So loud was the cry, so savage its emphasis, that **two servants** of Pilate started out of the house, and, looking down on the turbulent throng, cried out, "Uproar! insurrection!" And the **people** answered, "The Nazarene shall die!" **Caiaphas,** hastening hither and thither in the crowd to excite them to still further violence, said, "Show courage. Stand out undismayed. A righteous cause defends us." Then the **people** called out clamorously, "Pilate! pronounce the sentence of death!" Pilate's **servant Pomponius** from the balcony said, "Silence! be quiet." but the **crowd** shouted at him louder than before, "No, we will not be quiet until Pilate consents." Then said **Pomponius,** "Pilate will come out immediately." Then cried **all** once more, "We demand the death of the Nazarene." And **Caiaphas,** listening to the shouts of the people, said to the priests, "Now let Pilate, as he wished, learn the wish of the people!"

Then came *Pilate* with his followers out upon the balcony, and with them came *Jesus*, led by two soldiers, with the crown of thorns upon his head and the scarlet robe about him. The **crowd,** instead of shouting, "Hail, all hail!" as before, shouted violently, "Give judgment! Pass sentence upon him!"

Then **Pilate** spoke, pointing to Jesus, who, with bound hands and the scarlet robe upon his bleeding shoulders, stood between the soldiers, "Behold the man." The **priests and Pharisees** answered, "To the cross with him." **Pilate** pleaded, "Cannot even this pitiful sight awaken any compassion in your hearts?" But the **multitude** answered, "Let him die! To the cross with him!"

Then **Pilate** said, "Take him, and crucify him at your own risk—I will have nothing to do with it, for I find no fault in him."

Then **Caiaphas** said with a loud voice, "Hear, O Governor, the voice of the people. It concurs in our complaint, and demands his death." "Yes," shouted the **crowd** again, "we demand

Pilatus. Führt ihn hinab. Und Barabbas werde aus dem Gefängnisse hierher gebracht! Der Kerkermeister soll ihn sogleich an den Oberliktor ausliefern.

Annas. Barabbas lebe! Über den Nazarener sprich das Todesurteil!

Volk. Zum Tode mit dem Nazarener!

Pilatus. Ich verstehe dieses Volk nicht. Vor wenigen Tagen habt ihr jubelnd und Beifall zujauchzend diesen Mann durch die Gassen Jerusalems begleitet. Ist es möglich, daß heute dasselbe Volk Tod und Verderben über ihn rufe? Das ist verachtungswürdiger Wankelmut.

Kaiphas. Das gute Volk hatte es endlich eingesehen, daß es von dem Abenteurer betrogen worden, der sich angemaßt hat, sich den Messias, den König Israels zu nennen.

Nathanael. Jetzt sind diesem Volke die Augen vollends aufgegangen, da es sieht, wie er sich selbst nicht helfen kann, er, der Freiheit und Heil der Nation zu bringen versprach.

Ezechiel. Israel will keinen Messias, der sich fangen und binden und allen Spott mit sich treiben läßt.

Volk. Er sterbe! Der falsche Messias! Der Betrüger!

Pilatus. Männer des Judenvolkes! Es ist Gewohnheit, daß ich euch auf das Fest einen Gefangenen losgebe. Seht nun diese beiden an! Der eine — sanften Blickes, würdevollen Benehmens, das Bild eines weisen Lehrers, als den ihr ihn lange verehrt habt, keiner einzigen bösen Tat überwiesen und bereits durch die empfindlichste Züchtigung gedemütigt! Der andere — ein häßlicher, verwilderter Mensch, ein überwiesener Räuber und Mörder, das greuliche Bild eines vollendeten Bösewichts! Ich berufe mich auf eure Vernunft, auf euer Menschengefühl! Wählet! Welchen wollt ihr, daß ich euch losgeben soll, den Barabbas oder Jesum, der Christus genannt wird?

Priester und Volk. Barabbas werde frei!

Pilatus. Wollt ihr nicht, daß ich euch den König der Juden losgebe?

his death." Then said **Pilate** to the soldiers: "Lead him down, and let Barabbas be brought out of prison. The gaoler must at once deliver him up to the chief lictor." When **Annas** heard Pilate's command, he cried: "Let Barabbas live! Pronounce the death sentence on the Nazarene!" Then the **people** cried again: "To death with the Nazarene!" Then said **Pilate**: "I do not understand this people. Only a few days ago, with rejoicing and joyful clamour, you accompanied this man through the streets of Jerusalem. Is it possible that the same people this day call for death and destruction upon him? That is indeed contemptible fickleness." "The good people," said **Caiaphas**, "have at last learned that they have been deceived by an adventurer, who pretended to be the Messiah, the King of Israel!" "And now," said **Nathanael**, "the eyes of this people are fully opened, and they see that he cannot help himself—he who promised to bring freedom and blessing to the nation." "Israel," said **Ezekiel**, "will recognise no Messiah who allows himself to be taken and bound and treated with scorn." "Let him die, the false Messiah, the deceiver!" cried the **crowd.**

Then **Pilate** spoke unto the people, and said: "Men of Judæa! it is customary that I liberate to you a prisoner at the feast. Look upon these two. One with mild countenance and dignified demeanour, the ideal of a wise teacher, whom you have long honoured as such, convicted of no single evil deed and already humiliated by the severest chastisement. The other, a vicious, savage man, convicted of robbery and murder, a horrible image of a perfect scoundrel. I appeal to your reason, to your human feelings—choose! Which will ye that I shall release unto you, Barabbas or Jesus, who is called the Christ?" Then the **priests and people** cried out together: "Let Barabbas go free." "Will ye not that I release unto you the King of

Priester und Volk. Hinweg mit diesem! Den Barabbas gib uns los!

Kaiphas. Du hast versprochen, den freizugeben, den das Volk verlangen werde.

Pilatus. Ich bin gewohnt, mein Versprechen zu halten, ohne einer Mahnung zu bedürfen. Was soll ich dann aber mit dem Könige der Juden tun?

Priester und Pharisäer. Er soll gekreuziget werden.

Volk. Kreuzige, kreuzige ihn!

Pilatus. Wie? Euern König soll ich ans Kreuz schlagen lassen?

Priester und Pharisäer. Wir haben keinen König als allein den Kaiser!

Pilatus. Ich kann diesen Mann nicht verurteilen; denn ich finde kein Verbrechen an ihm. Er ist gezüchtigt genug; ich will ihn loslassen.

Priester. Wenn du diesen loslässest, so bist du nicht ein Freund des Kaisers.

Kaiphas. Er hat sich zum Könige aufgeworfen.

Priester und Pharisäer. Und wer sich zum Könige aufwirft, der ist ein Rebell wider den Kaiser.

Nathanael. Und dieser Rebell soll ungestraft bleiben, um noch fernerhin den Samen der Empörung auszustreuen?

Volk. Es ist die Pflicht des Statthalters, ihn aus dem Wege zu schaffen.

Kaiphas. Wir haben unsere Schuldigkeit als Untertanen des Kaisers getan und diesen Empörer dir überliefert. Wenn du unsere Anklage und des Volkes Verlangen nicht beachtest, so sind wir frei von Schuld. Du allein, o Statthalter, bist dann dem Kaiser für die Folgen verantwortlich.

Annas. Wenn um dieses Menschen willen allgemeine Unruhe und Empörung entsteht, so wissen wir, wer die Schuld daran trägt, und der Kaiser wird es auch inne werden.

Volk. Die Sache muß vor den Kaiser gebracht werden.

the Jews?" asked **Pilate**. Then the **priests and people** cried, "Away with him, release unto us Barabbas!" Then said **Caiaphas**: "Thou hast promised to release him whom the people demand." **Pilate** answered shortly to Caiaphas; "I am accustomed to keep my promise without needing a reminder." Then said he to the people: "What shall I do with the King of the Jews?" And the **priests and people** cried, "Crucify him!" "What!" said **Pilate**, "shall I crucify your king?" And the **people** cried: "We have no king but Cæsar." **Pilate** said, "I cannot condemn this man, for I find no fault in him. He has been sufficiently chastised; I will let him go free." Then said the **priests**: "If thou let him go free thou art no friend of Cæsar's." **Caiaphas** added: "He has proclaimed himself king;" and the **priests** said: "Who proclaims himself king is a rebel against Cæsar." And **Nathanael** said: "And is this rebel still to remain unpunished, still to scatter abroad the seed of revolt?" Then cried the **people**: "It is the duty of the Governor to put him out of the way."

Caiaphas, seeing that Pilate hesitated, pressed more vehemently upon him, saying: "We have done our duty as subjects of Cæsar, and delivered this rebel to thee. If thou payest no attention to our accusation and the desire of the people, then are we free from guilt. Thou alone, O Governor! art responsible to Cæsar for the consequences." And **Annas** said: "If on account of this man universal disorder and revolt ensues, then we know who must bear the guilt, and," he added significantly, "Cæsar shall know it also." Then cried the **people** again: "The matter must be brought before Cæsar!" Then

Ezechiel. Mit Staunen wird man es in Rom vernehmen, daß des Kaisers Statthalter selbst einen Hochverräter in Schutz genommen, dessen Tod das ganze Volk verlangte.

Volk. Du mußt ihn hinrichten lassen, sonst wird keine Ruhe im Lande.

Pilatus. Was hat er denn Böses getan? Ich kann und darf den Schuldlosen nicht zum Tode verdammen!

Kaiphas. Es sei mir eine Frage erlaubt! Warum richtest du diesen so ängstlich, da du doch vor nicht langer Zeit Hunderte, die nur einiges aufrührerische Geschrei ausstießen, ohne Gericht und Urteilsspruch samt und sonders durch deine Soldaten hinmorden ließest?

Volk. Du darfst auch diesen nicht begünstigen, wenn du ein treuer Diener des Kaisers sein willst.

Pilatus. Man bringe Wasser!

Kaiphas. Das Volk wird nicht mehr von der Stelle gehen, bis du das Todesurteil über den Feind des Kaisers ausgesprochen hast.

Volk. Ja, wir gehen nicht mehr von der Stelle, bis das Urteil gesprochen ist.

Pilatus. So zwingt mich denn euer Ungestüm, in euer Verlangen zu willigen. Nehmet ihn hin zur Kreuzigung! Aber seht! Ich wasche meine Hände; ich bin unschuldig an dem Blute dieses Gerechten! Ihr möget es verantworten.

Priester und Volk. Wir nehmen es auf uns! Sein Blut komme über uns und unsre Kinder.

Pilatus. Barabbas sei auf Forderung des Volkes frei. Führt ihn fort — zum Stadttore hinaus, daß er nie mehr diesen Boden betrete.

Oberliktor. Nehmet ihn und folget mir.

Priester und Volk. Nun hast du gerecht gerichtet.

Pilatus. Ich habe eurem ungestümen Andringen nachgegeben, um größeres Übel zu verhüten, aber an der Blutschuld will ich keinen Teil haben. Es geschehe, was ihr mit lärmender Stimme gerufen habt: sie falle auf euch und eure Kinder!

Ezekiel said to Pilate: "They will be astonished when they hear at Rome that Cæsar's viceroy has taken under his protection a traitor whose death the whole people desired." And the **crowd** cried: "Thou must execute him, or otherwise there will be no peace in the land." Then said **Pilate**: "Why, what evil hath he done? I cannot, I dare not, condemn the innocent to death."

Then said **Caiaphas**: "Permit me to ask one question. Why shouldest thou judge this man so carefully when quite recently thou hast allowed thy soldiers to massacre hundreds without judgment or sentence, merely on account of some rebellious outcries?" As Pilate heard the question of Caiaphas he was dismayed, and the **crowd** shouted: "Thou canst not show favour to this man, if thou wilt be a faithful servant of Cæsar."

Then **Pilate's** resolution forsook him, and turning to his servants, he said: "Bring water." **Caiaphas** said unto him: "The people will not go away from this place until thou hast pronounced sentence of death upon the enemy of Cæsar." "Yes," cried the **multitude**, "we will not go from this place till sentence is pronounced." Then said **Pilate** sorrowfully: "Your violence compels me to yield to your desire. Take him hence and crucify him! But see," said he, as he washed his hands in the basin which had been brought at his command: "I wash my hands; I am innocent of the blood of this just man. See ye to it."

Then arose from the excited **multitude** a great and awful cry, in which priests and people joined, speaking as with one voice, "We take it upon ourselves. His blood be upon us and upon our children!" Then said **Pilate**: "Let Barabbas be set free at the demand of the people. Lead him outside the city gate and let him never tread this ground again." The **chief lictor** turned to the soldiers and said, "Take him and follow me." The soldiers then led Barabbas away. The **priests and people** cried: "Now hast thou justly judged." **Pilate** said unto them: "I have given way to your violent demands in order to avoid a greater evil. But in the bloodguiltiness I will have no share. Let it fall upon you and your children as ye have so loudly cried."

Priester und Volk. Wohl! Sie falle auf uns und unsere Kinder!

Annas. Wir und unsere Kinder werden den heutigen Tag segnen und mit dankbarer Freude den Namen Pontius Pilatus aussprechen.

Volk. Es lebe unser Statthalter! Es lebe Pontius Pilatus.

Pilatus. Man bringe die im Gefängnisse aufbewahrten zwei Mörder herbei! Der Oberliktor gebe sie ungesäumt an die Bewaffneten ab! — — — Sie haben den Tod verdient — vielmehr als der Angeklagte.

Pharisäer und Volk. Dieser hat den Tod vor allen verdient.

Pilatus. Das Todesurteil soll schriftlich abgefaßt und öffentlich vor allem Volke verkündet werden.

Oberliktor. Wollt ihr gehen, ihr Ruchlosen?

Zwei Soldaten. Habt ihr es nicht schon lange verdient?

Oberliktor. Stoßt sie fort, die Auswürflinge der Menschheit!

Rabbi. Ha! Das gibt eine würdige Gesellschaft für den Lügen-Messias auf seinem letzten Wege!

Pilatus. Von euch und euern Schandtaten soll heute die Erde rein werden. Ihr sollt am Kreuze sterben. — Das Todesurteil werde nun kundgemacht.

Schreiber Aurelius. Ich, Pontius Pilatus, des mächtigen Kaisers Claudius Tiberius Landpfleger in Judäa, spreche auf zudringliches Verlangen der Hohenpriester, des Synedriums und des ganzen Volkes der Juden das Todesurteil über einen gewissen Jesus von Nazareth, welcher angeklagt ist, daß er das Volk zur Empörung aufgereizt, dem Kaiser die Steuern zu entrichten verboten und sich selbst zum Könige der Juden aufgeworfen habe. Derselbe soll außerhalb der Mauern der Stadt zwischen zwei Missetätern, die wegen mehrerer Raubanfälle und Mordtaten gleichfalls zum Tode verurteilt sind, an das Kreuz geschlagen und vom Leben zum Tode gebracht werden. Geschehen zu Jerusalem am Vorabende des Osterfestes.

Pilatus. Nun nehmet ihn hin und kreuzigt ihn.

Then again the **priests and people** cried, "It is good; let it fall upon us and upon our children." **Annas** said: "We and our children will bless this day and will remember with thankful joy the name of Pontius Pilate." "Long live our Governor," cried the **crowd**; "long live Pontius Pilate!"

Then said **Pilate**: "Bring hither the two murderers who are kept in gaol. Let the chief lictor give them over without delay to the guard. They have deserved death much more than the accused." But the **priests and people** cried: "He has deserved death more than any." **Pilate** said: "The sentence of death must be written out and will be read publicly before all the people."

Aurelius the scribe began to write, and as he wrote, from the street were heard the voices of the **soldiers** who were bringing the thieves, driving them forward. "Will you not move on, you wretches? Have you not long ago deserved your fate? Thrust them on, these outcasts of mankind." When the thieves, driven by the soldiers, came to the foot of the balcony they were halted on the other side of the steps to that where Jesus stood. Then said **Rabbi**, pointing to the thieves: "That is worthy company for the false Messiah on his last journey." **Pilate** said to the thieves: "Of you and your misdeeds the earth shall to-day be free. Ye shall die upon the cross. Let the sentence of death be now read."

Then **Aurelius** stood forward and read thus:—"I, Pontius Pilate, Viceroy in Judæa of the mighty Cæsar Claudius Tiberius, pronounce, at the desire of the High Priests and the Sanhedrin and the people of the Jews, the sentence of death upon a certain Jesus of Nazareth, who is accused of having stirred up the people to revolt, of having forbidden to pay tribute to Cæsar, and of having proclaimed himself King of the Jews. The same shall be crucified outside the city between two malefactors who have been likewise condemned to death for many robberies and murders, and be brought from life to death. Given at Jerusalem on the eve of the Passover."

When the scribe had read the sentence **Pilate** broke a staff, flung it among the people, saying, in tones of great bitterness, "Now take him hence and crucify him!" and went rapidly into the house, leaving Jesus in the hands of the Jews.

Kaiphas. Triumph! Der Sieg ist unser! Der Feind der Synagoge ist vernichtet!
Priester und Volk. Fort mit ihm zur Schädelstätte!
Volk. Es lebe die Synagoge!
Priester und Pharisäer. Es lebe die Nation!
Annas. Eilet, daß wir zur rechten Zeit nachhause kommen, das Osterlamm zu essen!
Priester und Pharisäer. Mit Freuden werden wir dieses Ostermahl halten, wie unsere Väter in Ägypten.
Kaiphas. Fort! Mitten durch Jerusalem gehe unser Triumphzug!
Rabbi. Wo sind seine Anhänger? Sie sind eingeladen, Hosianna zu rufen.
Volk. Auf und fort! — Nach Golgatha hinaus! — Kommt ihn zu sehen, wie er am Kreuz erblaßt! O Freudentag! — Der Feind des Moses ist gestürzt! — Jetzt bekommt er seinen Lohn. So geh' es jedem, der das Gesetz verachtet! — Er verdient den Kreuzestod! — Glückseliges Osterfest! — Jetzt kehrt der Friede ein in Israel! — Zu Ende ist es mit dem Galiläer!

Dritte Abteilung.

Von der Verurteilung durch Pilatus bis zur glorreichen Auferstehung des Herrn.

XV. Vorstellung.

Der Kreuzweg.

Prolog.

Der erzwungene Urteilsspruch ist gesprochen,
Schon hinaus zum Berge der Schädelstätte
Seh'n wir Jesum wanken, belastet mit dem
Balken des Kreuzes.

Einst trug Isaak willig auf seinem Rücken
Jenes Opferholz auf die Bergeshöhe,
Wo er selbst als Opfer bestimmt war nach dem
Willen Jehovas.

"Triumph!" cried **Caiaphas** in wild exultation, "the victory is ours! the enemy of the Synagogue is destroyed." The **priests and people** shouted, "Away with him to Golgotha! Long live the Synagogue! Long live the nation!" Then said **Annas**, "Hasten that we may come home in time to eat the Passover." The **priests and Pharisees** said, "We will keep this Passover with joy, as did our fathers in Egypt." "Now," said **Caiaphas**, "let our triumphal procession go through the midst of Jerusalem." "Where," asked **Rabbi**, "are his disciples? They are invited to cry Hosanna!" Then rushed the **multitude** away, crying, "Up and away, off to Golgotha! Come and see him perish on the cross! O delightful day, the enemy of Moses is overthrown! Ha! now he has his reward! So be it done to every one who despises the law. He deserves the death on the cross. O happy Passover! Now joy will return to Israel. There is an end of the Galilean." And so crying, with wild and savage clamour, they swept back to the street of the Sanhedrin.

THIRD DIVISION.

From the Condemnation by Pilate to the Resurrection.

ACT XV.

PROLOGUE.

The condemnation won by force has been uttered;—
Even now, out to the place of skulls we see Him,
Staggering under the weight of the cross He beareth,
On His last journey.

Once did Isaac willingly bear on his shoulders
Wood for sacrifice up to Mount Moriah,
Where he himself was destined to be victim
By the Almighty.

Jesus auch trägt willig die Last des Kreuzes,
Welches durch das Opfer des heil'gen Leibes
Bald nun werden sollte zum segensreichen
Baum des Lebens.

Denn wie, aufgerichtet dort in der Wüste,
Heilung brachte der eh'rnen Schlange Anblick,
So kommt Trost und Segen und Heil auch uns vom
Stamme des Kreuzes.

A. Vorbilder.

1. Isaak, zum Opfer bestimmt, besteigt mit dem Holze beladen den Berg. 1. Mos. 1—10.

Betet an, sagt Dank! Sagt Dank!
Der den Kelch der Leiden trank,
Geht nun in den Kreuzestod
Und versöhnt die Welt mit Gott.
Wie das Opferholz getragen
Isaak selbst auf Moria,
Wanket, mit dem Kreuz beladen,
Jesus hin nach Golgatha.
Betet an, sagt Dank. (Wie oben.)

2. Moses erhebt eine aus Erz gegossene Schlange auf einem Querholze. 4. Mos. 21. 8.

Angenagelt, wird erhöhet,
An dem Kreuz der Menschensohn.
Hier an Moses Schlange sehet
Ihr des Kreuzes Vorbild schon.
Betet an, sagt Dank. (Wie oben.)

B. Handlung.

Christus mit dem Kreuze beladen wird nach Golgatha geführt und begegnet seiner betrübten Mutter. — Simon von Cyrene wird gezwungen, das Kreuz zu übernehmen; — Frauen von Jerusalem beweinen Jesum.

1. Auftritt.

Maria. O liebster Jünger, wie wird es meinem Jesus ergangen sein, seit du ihn im Hause des Kaiphas zum letztenmale gesehen hast?

Jesus, too, bears willingly this sore burden,
Which, through sacrifice of the Sacred Body,
Soon shall be a tree of life for the nations,
Richest in blessing.

For as, once of old in the desert planted,
Moses' brazen serpent to those who looked on it
Brought healing,—salvation, blessing and comfort
This Cross has given us.

TABLEAU XX.

[Two more tableaux bring us to the Crucifixion. The first represents Isaac carrying the wood, with which he was to be burnt, up the slope of Mount Moriah; the second, another scene from the wilderness, full of spirit and life, shows Moses raising the brazen serpent on high so that all who look upon it may live, even though they may have been bitten by the fiery serpents. The stage is crowded with life.]

Worship now, and praise and thank!—
Who the cup of suffering drank
Now the way to death has trod,
Reconciling us to God.

Isaac thus on Mount Moriah
Bore the sacrificial wood,
As, beneath the burden fainting,
Christ on Golgotha hath stood.

Worship now, &c.

TABLEAU XXI.

[The Brazen Serpent.]

Pierced by nails, on high is raised,
On the cross, the Son of Man,
Here you see, in Moses' serpent,
Shadowed forth the sacred plan.

Worship now, &c.

THE WAY TO THE CROSS.

Thus they took Jesus and led him away, and a great multitude followed him. And when *Jesus*, bearing the cross, with the *thieves* also bearing their crosses, was entering the street of Annas, *Mary* the mother of Jesus, with *Mary Magdalene*, and *John*, and *Joseph* of Arimathea, came down the street by Pilate's house. And **Mary** said to John, "O beloved disciple, how will it have gone with my Jesus since thou didst last see him in the

Johannes. Wenn die Priesterschaft könnte, wie sie wollte, so würde er wohl schon unter den Toten sein. Aber sie dürfen das Urteil ohne Erlaubnis des Statthalters nicht vollstrecken. Und Pilatus, hoffe ich, wird ihn nicht verurteilen, da er ja nie etwas Böses, sondern nur Gutes getan.

Magdalena. O möge der Herr das Herz des Statthalters zur Gerechtigkeit lenken, daß er die Unschuld gegen die Ränke der Bosheit schütze.

Maria. O Freunde! Wo gehen wir hin, daß ich meinen Sohn nochmal sehe? Ich muß ihn sehen! Aber wo finde ich ihn? Vielleicht schmachtet er im tiefsten Kerker.

Kleopha. Ach! Der liebevollste Lehrer im Kerker!

Joseph. Es läßt sich auch niemand sehen, bei dem man sich erkundigen könnte. Ich weiß nicht, was das ist; es ist alles umher wie ausgestorben.

Johannes. Das Beste wird sein, wir gehen zu Nikodemus. Dort werden wir am sichersten erfahren, wie es um den lieben Meister steht.

Maria. Ja, dahin laßt uns gehen! Mit jedem Augenblicke mehrt sich mein Kummer in dieser Ungewißheit über das Schicksal meines Sohnes.

Johannes. Komme, liebe Mutter, und sei stark im Glauben! Was auch geschehe, es ist Gottes Fügung.

Volk. Weiter! Weiter mit ihm!

Joseph. Was ist das? Ein furchtbarer Lärm!

Salome. Wie von tausend Stimmen! Was wird es da geben?

2. Auftritt.

Volk. Er sterbe, und jeder, der es mit ihm hält, gehe zugrunde!

Agrippa. Wird dir die Last jetzt schon zu schwer?

Volk. Treibet ihn mit Gewalt, daß wir nach Kalvarien kommen.

Faustus. Haltet ein! Er will zusammenstürzen.

house of Caiaphas?" Then answered **John**, "If the priests could do as they will, then sure enough he would be already among the dead. But they could not carry out the sentence without permission of the Governor. But Pilate, I hope, will not condemn him, as he has never done anything bad, but only what is good." Then prayed **Mary Magdalene**, "O Almighty God, incline the ruler's heart to justice, that he may protect the innocent against the wiles of the wicked." Then said **Mary** the mother of Jesus, "Whither shall we go, O friends, oh whither, that I may but once more see my beloved son? I must see him, but where can I find him? Perhaps, oh perhaps, he lies buried in the deepest dungeon." **Cleophas** said, "Alas! the most loving of teachers in prison!" **Joseph** answered, "There is no one to be seen from whom we can inquire. I know not what it means. Why the place is so deserted." **John** said, "The best thing will be to go to Nicodemus, he surely knows what is happening to our dear Master." "Yes, let us go," said **Mary**, "every moment increases my grief in this uncertainty about the fate of my son." "Be strong in faith, dear mother," said **John**; "whatever happens it is God's will." Suddenly a horrible noise of confused voices and tramping feet was heard in the distance. From the tumult could be heard the words, "On, on, with him!" Mary started, and they all stood listening while the noise came nearer and nearer. "What terrible noise is that?" said **Joseph**. Then stood they all still, listening to hear what it might signify. **Salome** said, "As if of a thousand voices. What can it be?"

As they listened the procession to Golgotha was already halfway down the street of Annas. In front marched the *centurion*, holding in one hand the staff of authority, followed by *Jesus*, staggering painfully under the burden of his cross. Around Jesus stood four *executioners* who brutally goaded him forward. Behind Jesus came the *thieves*, each bearing his own cross. Behind them came *soldiers* carrying spears, in the midst of whom, on a white horse, rode a horseman carrying the Roman banner, on which were the letters S.P.Q.R. By the side of the soldiery walked *Annas* and *Caiaphas*, followed by all the *Council* of the Sanhedrin. All around crowded a numerous multitude, whose shouts were heard almost without intermission. "Let him die!" they cried, "and all who hold with him." Jesus, who had already fallen under the cross, walked slowly and with difficulty. **Agrippa** one of the executioners said unto him, "Is the burden already too heavy?" and the **people** shouted, "Drive him on with violence, that we may get to Golgotha." The second executioner **Faustus** cried, "Take care, or he will be down."

The progress was so slow that not even the head of the procession could be seen from where the two Maries and

Joseph. Was tun wir? Bei diesem unheimlichen Volksgedränge dürfen wir uns in die Stadt nicht hineinwagen.

Salome. Ich zittere vor Furcht.

Maria. Was mag dieser Lärm bedeuten? Er wird wohl nicht meinem Sohne gelten?

Joseph. Es scheint eine Empörung ausgebrochen zu sein.

Johannes. Wir wollen uns hier stille halten, bis der Sturm weiterhin verbraust.

3. Auftritt.

Simon. Ich muß nun schon eilen, daß ich in die Stadt komme; denn der große Vorabend des Festes rückt weiter vor. Ich habe kurze Zeit vor mir, alles Nötige einzukaufen und zuzubereiten, daß ich zur rechten Stunde wieder heimkomme.

Priester und Volk. Laßt ihn nicht ruhen! Fort! Treibt ihn mit Schlägen!

Simon. Ich höre Lärm! Ein Geschrei von Menschen! Was wird sich in der Stadt ereignet haben? Ich will mich ein wenig ruhig halten — vielleicht hat mich mein Ohr getäuscht.

Katilina. Dein Wanken nützt dich jetzt nichts. Du mußt doch nach Golgatha hinaus.

Ahasverus. Weg von meinem Hause! Hier ist für dich kein Ort zum Ausruhen!

Volk. Draußen auf Kalvarien kann er sich ausruhen genug.

Kleopha. Ach! Das wilde Geschrei entfernt sich nicht; es kommt uns immer näher.

Simon. Der Lärm wird stärker. Ich will meine Schritte verdoppeln, um zu sehen, was es ist. Was kommt da? Da kann ich nicht hinein. Ich will hier warten.

4. Auftritt.

Joseph. Ich glaube, das Gewühl dringt gar vor die Tore der Stadt heraus.

Johannes. Es scheint, daß jemand nach Kalvarien zur Hinrichtung hinausgeführt werde.

John were standing, wondering what the noise might mean. **Joseph** said, "What shall we do? In this commotion we cannot venture into the city." **Salome** faltered, "I tremble with fear." But **Mary** said, "What may this noise signify? Surely it does not concern my son?" As the noise waxed ever louder, **Joseph** said, "It seems as if an insurrection had broken out." Then **John** said, "We had better stop here till the storm passes over."

While they stood waiting and wondering, *Simon* of Cyrene came hastily into the street that lay between those of Pilate and Annas. He carried a basket, and looking anxiously around him said, "I must hasten in order to get into the city. The eve of the feast is coming, and I have only a short time left in which to make my purchases, and get everything ready, so that I may get home in time." Hardly had he said this than he heard the sound of a great outcry, amid which he could only distinguish the words, "Let him not rest! urge him on with blows!" Said **Simon**, "I hear a tumult—an outcry of a crowd—what can have happened in the city? I will keep quiet a little, perhaps my ears have deceived me." Jesus had fallen faint and had staggered up against the house of Ahasverus, and was there endeavouring to support himself. **Catilina** the third executioner said to him roughly, "It is no use thy fainting. Thou must keep on to Golgotha." Then **Ahasverus** came out of his house, and said, "Be off from my house, here is no place for resting." "On Golgotha he can rest enough," mocked the **crowd. Cleophas** exclaimed, "Ah the wild outcry is not passing away, it is coming near and nearer." **Simon**, who was listening, without being able to see the cause of the commotion, said, "The noise waxes louder. I must hasten to see what it is. What comes there? Ah! I cannot get in here! I will wait and see what happens."

Then, as the procession turned the corner of Annas' street, **Joseph** of Arimathea, listening, said, "I think the crowd is coming out of the city gates"—and **John**, seeing the cross, said, "It appears that someone is being led out to Golgotha

Maria. Er ist es! Ach Gott! Es ist mein Sohn! Mein Jesus ist es!

Johannes, Magdalena und Salome. Mutter! Liebe Mutter!

Liktoren. Er bleibt uns auf dem Wege.

Hauptmann. Hier stärke dich!

Maria. Ach! So sehe ich ihn, zum Tode geführt, einem Missetäter gleich, zwischen Missetätern!

Johannes. Mutter! Es ist die Stunde, die er vorhergesagt hat! So ist des Vaters Wille!

Hauptmann. Willst du nicht trinken? Dann treibet ihn an!

Nero. Rühre dich, träger Judenkönig!

Faustus. Fort! Nimm deine Kräfte zusammen!

Katilina. Tue nicht so zärtlich! Es muß gehen.

Maria. O, wo ist ein Schmerz gleich meinen Schmerzen!

Katilina. Er ist zu sehr geschwächt! Es muß jemand helfen, sonst —

Rabbi. Hier dieser Fremdling!

Pharisäer. Packet ihn nur!

Hauptmann. Komm her, du hast breite Schultern, die etwas tragen können.

Simon. Ich? — nein — ich muß —

Nero. Ja, du mußt — oder Schläge!

Simon. Ich weiß nicht —

Hauptmann. Du wirst es schon inne werden. Weigere dich nicht!

Faustus. Oder mein Arm läßt dich's fühlen.

Pharisäer. Schlagt drein, wenn er nicht gehen will!

Simon. Ich bin ja unschuldig! Ich habe nichts verbrochen!

Hauptmann. Schweige!

Simon. Nur nicht so mit Gewalt! Was seh' ich? Das ist der heilige Mann von Nazareth.

Faustus. Deine Schultern her!

Simon. Dir zu Lieb will ich es tragen. O könnte ich dadurch mich dir wert machen!

Christus. Gottes Segen dir und den Deinigen!

for execution." **Mary**, the mother of Jesus, saw him, and cried out with a piercing wail, "It is he! O God! It is my son! My Jesus!" **John, Mary Magdalene**, and **Salome** support her saying, "Mother, dearest Mother." Jesus meanwhile staggered under the cross, but was forced forward by the **executioners**, grumbling as they did so: "He will drop on the road." The **Centurion**, seeing that Jesus from sheer exhaustion had again fallen, reached him a bottle, saying, "Here, strengthen thyself!" Jesus took it, but did not drink of it. **Mary** cried, weeping, "Ah! there I see him led to death, even as a malefactor, between malefactors." Then said **John**, as he tenderly supported her, "Mother it is the hour of which he has told us before. Such is the will of the Father." Then said the **Centurion** to Jesus, "Wilt thou not drink? Then drive him on." Then **Nero** one of the executioners shook him, saying, "Rouse thyself, lazy King of the Jews!" **Faustus** said, "Forward! pull thyself together!" and **Catilina**, "Do not act thus weakly; we must get on."

Then **Mary** cried as she looked upon the scene, "Oh, where is any sorrow like unto my sorrow?"

Catilina, seeing that all the efforts to compel Jesus to move forward had failed, said, "He is too much exhausted; someone must help him, otherwise—" Then **Rabbi** seeing Simon of Cyrene, pointed him out, saying, "Here, this stranger——" The **Pharisees** said, "Just seize him!" Then said the **Centurion**, "Come hither, thou hast broad shoulders that can carry something." **Simon**, protesting, said, "I—no—I must——" "Truly thou must," said **Nero**, "otherwise there will be blows." **Simon** began again, "I do not know"—but the **Centurion** interrupted him, saying, "Thou wilt find out soon enough—do not refuse." "Or," said **Faustus**, "Thou wilt feel the weight of my arm." "Flog him if he refuses to go!" said a **Pharisee**. **Simon** struggled, crying, "Indeed I am innocent; I have commited no crime!" "Silence!" said the **Centurion**. **Simon** replied, "Only not by force, like this," and then beholding Christ, he said, "What is this I see? This is the holy man from Nazareth!" "Place thy shoulders here!" said **Faustus**. Then said **Simon**, "For the love of thee will I carry it. Oh, would that thereby I could make myself useful to thee!" **Christ**, who stood exhausted on one side, looked upon Simon, and said, "God's blessing be upon thee and thine!"

Hauptmann. Jetzt vorwärts! Du folge mit dem Kreuzesbalken nach.

Agrippa. Nun kannst du schon geschwinde Füße machen.

Katilina. Sieh, was wir auf dich halten! Sogar das Strafwerkzeug wurde dir abgenommen.

Faustus. Bist du noch Weiteres bedürftig?

Hauptmann. Lasset das gut sein! Wir wollen noch ein wenig inne halten, daß er sich erhole, ehe es den Hügel hinangeht.

Kaiphas. Schon wieder ein Stillstand! Wann werden wir auf Kalvarien kommen?

Veronika. O Herr! Wie ist dein Angesicht von Blut und Schweiß überronnen! Willst du dich nicht abtrocknen?

Christus. Mitleidige Seele! Der Vater wird es dir vergelten.

Seophora. Du guter Lehrer!

Rebekka. O mein unvergeßlicher Wohltäter!

Susanna. Edelster Menschenfreund! So wird dir gelohnt!

Judith. Ist's möglich? Solcher Undank! O wie dauerst du mich!

Christus. Töchter Jerusalems! Weinet nicht über mich! sondern über euch weinet und über eure Kinder! Denn sehet! Es werden Tage kommen, an welchen man sagen wird: Glücklich die Unfruchtbaren, und die Leiber, die nicht geboren, und die Brüste, die nicht gesäugt haben. Dann werden sie den Bergen zurufen: Fallet über uns! Und den Hügeln: Bedecket uns! Denn wenn das am grünen Holze geschieht, was wird am dürren geschehen?

Rachel. Ach! Wie wird es uns und unseren Kindern ergehen!

Judith. Wehe uns, o furchtbare Zukunft, wehe Israel!

Hauptmann. Entfernt nun das Weibervolk! Es ist Zeit, daß wir vorrücken.

Katilina. Was nützen eure Weibertränen? Zurück!

Faustus und Nero. Also fort mit dir auf den Todeshügel!

Volk. Frisch hinauf nach Kalvarien!

Rabbi. Geht es doch endlich einmal vorwärts?

"Now forward!" said the **Centurion**; "follow thou with the beam of the cross." **Agrippa**, addressing Jesus, said, "Thou canst come quickly enough now." **Catilina**, seeing that Jesus still stood, unable to move, seized him by the neck, and shook him, saying, "See, with what consideration we treat thee! even the cross has been taken from thee." "Dost thou need anything else?" said **Faustus**. „Let him be," said the **Centurion**. "We will now halt a little, that he may recover before we ascend the hill."

While the procession halted, Veronica and the women of Jerusalem approached. **Caiaphas**, meanwhile, chafing with vexation at the delay, exclaimed, "What, still another stoppage!—when shall we come to Calvary?" **Veronica**, coming up to Christ, kneeled before him, and offering him her handkerchief, said, "O Lord, how is thy face covered with blood and sweat! Wilt thou not wipe it off?" **Jesus** took the handkerchief and wiped his face and gave it back to her saying, "Compassionate soul! the Father will reward thee for this!"

Then spoke the **women of Jerusalem**, who drew near to the Lord with their little ones, "Thou good teacher, never-to-be-forgotten benefactor, noblest friend of men, thus art thou rewarded! How we pity thee!" Then they wept. **Christ**, looking upon them in their tears, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For behold the days are coming in the which they shall say, Blessed are the barren and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

Another **woman** said, "Alas! how will it be in the future for us and our children?" Another exclaimed: "Woe, Oh dreadful future! Woe to Israel!"

By this time the patience of the **Centurion** was exhausted, and he cried out, "Clear out now these women-folk! We must get on." **Catilina**, pushing them roughly away, said, "What use are your women's tears? Back!" While the other **executioners** cried, as they pushed Jesus forward, "On with thee to the hill of death!" The **crowd** took up the cry and said, "Quick, forward to Calvary!" "Are we really going forward

Nathanael. Der Hauptmann ist allzumilde.
Priester. Schonet seiner nicht so sehr!

5. Auftritt.

Diener. Halt! — Auf Befehl des Statthalters soll der Hauptmann alsogleich bei ihm erscheinen und weitere Verhaltungsbefehle einholen.

Kaiphas. Was soll dies? Wozu neue Verhaltungsbefehle? Das Todesurteil ist gesprochen und muß unverweilt vollzogen werden.

Hauptmann. Nein! Dies wird nicht geschehen, bis ich die weiteren Befehle meines Herrn werde vernommen haben. Ihr haltet indessen sorgfältige Wache und ziehet mit den Verurteilten vollends nach Golgatha hin. Dann entlasset diesen Mann und wartet meine Rückkunft ab! Gemäß dem Befehle, den ich erhalte, wird das Weitere dann ungesäumt vor sich gehen.

Volk. Hinauf, hinauf nach Golgatha! Ans Kreuz mit ihm! Ans Kreuz! — Am Kreuze blute er! — Heil Israel! — Dein Feind ist überwunden! — Sein Tod ist unser Heil! — Wir sind befreit! — Es lebe, lebe hoch die Synagoge!

Seophora. Welch unsinniges Geschrei!

Rachel. O, die Verblendeten!

Johannes. Mutter! Wollen wir nicht nach Bethania zurück, du wirst den Anblick nicht ertragen können.

Maria. Wie könnte eine Mutter ihr Kind verlassen in der bittersten letzten Not.

Kleopha. Aber es könnte dir selbst ein Leid widerfahren, wenn sie dich als seine Mutter erkenneten.

Maria. Ich will mit ihm leiden! Hohn und Schmach mit ihm teilen, mit ihm sterben!

Johannes. Wenn nur die Kräfte des Leibes nicht erliegen.

Maria. Fürchtet nichts! Ich habe zu Gott um Kraft gebetet; der Herr hat mich erhört. Laßt uns nachgehen!

Alle. Beste Mutter, wir folgen dir!

again?" said **Rabbi**, and **Nathanael** said, shrugging his shoulders, "The Centurion is far too mild." "Do not spare him so much," said a **priest**.

The long procession was once more in motion when there appeared a **servant** from Pilate. This man cried "Halt!" and the procession stopped. "By command of the Governor the Centurion must appear before him as quickly as possible and receive further orders." **Caiaphas** exclaimed, "What does this mean? What new orders are required? The death sentence is pronounced and must be carried out without delay." Then said the **Centurion** bluntly, "No, this will not happen until I have received the further orders of my lord." Then, turning to the soldiers, he said, "Keep watch meanwhile and go with the condemned to Golgotha. Then dismiss this man (Simon) and await my arrival. Everything will there be carried out according to the instructions I am now to receive." The Centurion then went with the servant to Pilate, and the procession set forth again.

The **people** cried wildly, "Up to Golgotha, to the cross with him! To the Cross! Let him die on the Cross! Hail to Israel! The enemy is vanquished! We are free! Long live the Sanhedrin!"

Jesus looked upon his mother as the procession passed the corner of Annas' street, but spoke not. "What awful cries! Oh the blinded people!" said the **women of Jerusalem** following weeping after the procession.

Then said **John**, when the dolorous procession had passed, "Mother, shall we not go back to Bethany? Thou wilt not be able to bear the sight?" But **Mary** answered, "How can a mother leave her child in the last and bitterest need?" **Cleophas** objected, "But evil might befall thee, if they recognised thee as his mother." **Mary** replied, "I will suffer with him, bear scorn and shame with him; die with him!" "Only," said **John**, "if the strength of the body does not give way." "Fear not," said **Mary**, "I have asked strength of God and he has heard me. Let us go after them." All answered, "Best of mothers, we follow thee!" And they slowly followed the procession to Calvary.

XVI. Vorstellung.

Jesus auf Golgatha.

Prolog.

(Melodrama.)

Auf, fromme Seelen, auf und gehet,
Von Reueschmerz und Dank durchglüht,
Mit mir zum Golgatha und sehet,
Was hier zu eurem Heil geschieht!
Dort stirbt der Mittler zwischen Gott
Und Sünder den Versöhnungstod.

Ach! nackt, von Wunden nur bekleidet,
Liegt er hier bald am Kreuz für dich!
Die Rache der Gottlosen weidet
An seiner Marter frevelnd sich.
Und er, der dich, o Sünder, liebt,
Schweigt, leidet, duldet und vergibt.

Ich hör' schon seine Glieder krachen,
Die man aus den Gelenken zerrt.
Wem soll's das Herz nicht beben machen,
Wenn er den Streich des Hammers hört,
Der grausam, ach! durch Hand und Fuß
Schmetternd die Nägel treiben muß!

Auf, fromme Seelen, naht dem Lamme,
Das sich für euch freiwillig schenkt!
Betrachtet es am Kreuzesstamme!
Seht! Zwischen Mördern aufgehängt,
Gibt Gottes Sohn sein Blut! Und ihr
Gebt keine Träne ihm dafür?

Selbst seinen Mördern zu vergeben,
Hört man ihn mild zum Vater fleh'n;
Und bald, bald endigt er sein Leben,
Damit wir ew'gem Tod entgeh'n.
Durch seine Seite dringt ein Speer
Und öffnet uns sein Herz noch mehr.

ACT XVI.

[The Choir appear clothed in black.]

PROLOGUE.

Ye pious souls, rise up and go,
With grateful penitence aglow,
With me to Golgotha, and see
What shall be done your souls to free
See how the Mediator dies
The atoning death of sacrifice.

Ah! see—with wounds His only covering—
He hangs for you upon the cross,
And Belial's sons, in godless triumph,
Gloat joyful o'er His pain and loss,
While He, whose love for sinners lives,
Is silent, suffers, and forgives.

With horror of dread the sound I hear,
The rending of joints from sockets torn.
When the strokes of the hammer reach the ear,
Where is the heart that was ever born
Sickens not at the blows that beat
The cruel nails through hands and feet?

Up pious souls approach the Lord
Who freely gives Himself for you
Behold Him on the cross of shame
Hanging between the murderers two.
God's Son thus gives for you His blood
Have you no pitying tears to shed?

We hear Him to His Father pray
His murderous enemies to forgive
And soon He gives His life away
That we may ever with Him live
Deep in His side they trust a spear
Which draws us to His heart more near.

Oh! who can this great love conceive
Which loveth even unto death
Instead of hate doth pardon give
And foes doth bless with dying breath.

Offer this love of His
Your heart's best impulses,
His cross before,
For evermore.

Wer kann die hohe Liebe fassen,
Die bis zum Tode liebt,
Und, statt der Mörder Schar zu hassen,
Noch segnend ihr vergibt!
O bringet dieser Liebe
Nur fromme Herzenstriebe
Am Kreuzaltar
Zum Opfer dar!

Handlung.

Jesus wird an das Kreuz geheftet erhoben. — Spott über ihn. — Jesu letzte Worte und Hinscheiden. — Abnahme vom Kreuze. — Vorkehrung der Juden zur Bewachung des Grabes. — Beerdigung des Leichnams Jesu.

1. Auftritt.

Kalvarien.

Liktoren. Mit diesen sind wir nun fertig. Jetzt muß auch der Judenkönig auf seinem Throne befestigt werden.

Pharisäer. Nicht König! Betrüger! Hochverräter!

Hauptmann. Zuvor muß aber nach dem Befehle des Statthalters diese Aufschrift ans Kreuz geheftet werden. Faustus! Sieh, wie dir das Glück will! Hefte diesen Schild oben an das Kreuz.

Faustus. Ein Aushängeschild? Ha! Da geht's schon königlich her.

Hauptmann. Greifet nun zu und erhebt das Kreuz! Nur nicht nachgelassen!

Katilina. Auf, verdoppelt eure Kräfte!

Nero. Nun gut! Das Kreuz steht fest.

Hauptmann. Der peinliche Akt ist vollzogen.

Kaiphas. Und zwar trefflich vollzogen. Dank und Beifall von uns allen.

Pharisäer etc. Dank und Beifall von uns allen!

Kaiphas. Dieser Tag soll für ewige Zeiten ein Festtag sein.

THE CRUCIFIXION.

And when they came to Golgotha, which is, by interpretation, the Place of a Skull, they crucified him there. But first, they hanged the two thieves each on his cross, the one on the left, the other on the right. Their arms were tied over the cross by the hands, and their feet were tied with cord to the beam. But Jesus was nailed to the central cross while it yet lay with the head slightly raised upon the ground. One nail was driven through the palm of each hand, and one through the two feet, which were placed the one above the other. Jesus lay silent without moving. On his head was the crown of thorns, from which a little blood trickled over his brow. His hands and his feet bled a little, but the rest of his body was pale and colourless, a light cloth only being cast around his loins.

The *Centurion*, who had returned from Pilate, stood on the right of the cross giving orders. The *lictors* stood near the soldier on the white horse, who held on high the Roman standard with the letters S.P.Q.R. *Caiaphas*, *Annas*, and all the members of the Sanhedrin stood on the left exulting. A great crowd of sight-seers thronged the place. Among them, coming from behind the Centurion, were the holy women from Bethany with *Mary* the mother of Jesus, and *John*, and *Joseph of Arimathea* and *Nicodemus*.

Then said the **executioners** to the Centurion, "We have finished with these," pointing to the thieves. "Now must the King of the Jews be exalted upon his throne!" Which hearing, the **priests** cried angrily, "Not king! deceiver, traitor!" The **Centurion**, who held in his hand a scroll or escutcheon, said, "First, by command of the Governor, this writing must be fastened to the cross. Faustus," he added, "make fast this title over the cross." **Faustus** took the scroll from the Centurion, and going to the cross, nailed it with one hammer-stroke over the head of Jesus, saying, "Ah, an escutcheon displayed, this is right royal!" When this was done according to the command of the Governor, the **Centurion** said to the executioners, "Now, up with the cross! not carelessly, but lay hold firmly." Then two hangmen taking the cross by the arms, lifted it up so that its foot fell into the hole prepared for it. But as the cross bearing the body of Jesus was heavy **Catilina** placed his back under it near to the feet of Jesus, saying, "Come now, all together," and so helping, raised it on high. **Nero** then filled in the hole at the foot, saying when he finished, "All right, the cross stands firm." Then said the **Centurion**, addressing the chief priests, "The execution is accomplished." "Quite admirably so," said **Caiaphas** with radiant face. "Thanks and applause from us all!" "Yea, thanks and applause from us all!" echoed the **Pharisees**, looking up at the cross. **Caiaphas** then declared, "This shall be a feast day for ever." And the

Pharisäer. Ja, feierlich, festlich werde er für alle Zukunft begangen.

Annas. Und ich will nun gerne zu den Vätern hingehen, weil ich noch die Freude erlebt habe, diesen Bösewicht am Kreuze zu sehen. Was soll die Aufschrift? Nennt sie ihn nicht König?

Rabbi. Ja, das ist Spott! Beleidigung für Synedrium und Volk.

Kaiphas. Was steht geschrieben?

Amon. Rabbi hat recht; bei diesem kann es der Rat nicht bewenden lassen.

Rabbi. Es heißt: Jesus der Nazarener, König der Juden.

Kaiphas. Wahrhaft, da ist die Ehre der Nation angegriffen.

Pharisäer. Dieser Titel muß weg. Man reiße ihn herunter!

Kaiphas. Selbst dürfen wir nicht Hand anlegen. Rabbi und Saras! Begebt euch geschwind zum Statthalter, und fordert im Namen des hohen Rates und des gesamten Volkes die Abänderung dieser Aufschrift. Er soll schreiben, daß er gesagt habe: Ich bin der König der Juden.

Rabbi und Saras. Sogleich wollen wir hineilen.

Kaiphas. Dann stellt auch das Ansuchen, daß den Hingerichteten noch vor dem großen Abende die Beine gebrochen und ihre Leiber vom Kreuze abgenommen werden dürfen.

Katilina. Nun, Kameraden, laßt uns unsere Erbschaft teilen. Seht! Sein Mantel gibt eben vier Teile. Aber der Rock ist nicht zusammengenäht; — wollen wir ihn doch zerstückeln?

Faustus. Nein! Besser ist es, wir werfen das Los über ihn.

Agrippa. Hier sind Würfel. Ich will gleich mein Glück versuchen. Das ist zu wenig, ich habe verloren.

Katilina. Wie? Wenn du am Kreuze Wunder wirken kannst, so begünstige meinen Wurf!

Pharisees said, "Yes, for all time to come it shall be kept every year with grateful jubilation." "And now," said the aged **Annas**, "now gladly will I be gathered to my fathers since I have lived to have the joy of seeing this wretch on the cross." And as he gazed long, as if exultingly drinking in the pleasure of satisfied vengeance, he saw, for the first time, the writing on the cross. But his old eyes could not decipher the words. Turning to Caiaphas he said, "What does the superscription say. It seems to call him King?" Then the Jews drew nearer to see what was written. The hangmen seated themselves on the ground at the foot of the cross and looked up at Jesus. Then **Rabbi**, reading the words written by Pilate, exclaimed, "That is an insult, an outrage upon the people and the Sanhedrin!' **Caiaphas** hearing him, asked, "What is written?" **Amon**, who had also looked at the inscription, said, "Yes, Rabbi is right. The Sanhedrin cannot allow this to pass." Then said **Rabbi**, "It is written, Jesus of Nazareth, King of the Jews!" **Caiaphas**, as if incredulous, approached the cross, and, reading it himself, started back with indignation. "Verily," he cried, "that is an affront upon the honour of our nation." "Down with it at once," cried the **Pharisees.** But **Caiaphas** said, "We dare not touch it ourselves. But do you two," addressing the Rabbi and Saras, "hasten at once to the Governor to demand from him, in the name of the Sanhedrin, and of the assembled people, that the superscription shall be altered. Say to him, 'Write not, The King of the Jews, but that he said, I am King of the Jews.'" "We are off at once," said **Rabbi** and **Saras.** "Stay," said **Caiaphas,** "also request the Governor that he may order the bones of the crucified to be broken and their bodies taken down from the cross before the eve of the Passover. For it would be improper that they should hang on the cross on the day of the holy feast." When Rabbi and Saras departed on their mission, the hangmen, who had been sitting at the foot of the cross, bethought themselves, and **Catilina,** standing up, said, "Now, comrades, let us divide our share." Taking the mantle of Jesus they seized each one corner, and then pulling all together, rent it into four parts.

The coat remained. **Catilina** held it up: "The mantle has made just four pieces, shall we rip up the coat also? See, it is without seam!" "No," said **Faustus,** "it would be better to cast lots for it." "Look," said **Agrippa,** as he went to the foot of the cross and took up his basket: "see here are dice!" Then the four hangmen standing at the feet of Jesus threw the dice. **Agrippa** threw them first, saying, "I will try my luck first. Alas, that is too little," he added, as he counted up the result of his throw, "I have lost." **Catilina,** as he rattled the dice in his hand, looked up at Jesus and said, "Hi! you up there, if you can still work miracles on the cross, give me good luck."

Die übrigen Liktoren. Was weiß er um uns?
Nero. Sollte ich nicht glücklicher sein? Fünfzehn! Bald genug. Nun versuche es du, Faustus!
Faustus. Ich muß ihn haben.
Katilina. Achtzehn! Das ist das Beste.
Agrippa. Dein ist er. Nimm ihn nur hin!
Nero. Du bist eben nicht darum zu beneiden.
Rabbi. Unsere Gesandtschaft war vergeblich.
Saras. Er wollte uns nicht anhören.
Kaiphas. Hat er euch also gar keine Antwort erteilt?
Rabbi. Diese einzige: Was ich geschrieben habe, bleibt geschrieben.
Annas. Unerträglich.
Kaiphas. Welchen Bescheid gab er euch wegen des Beinbrechens?
Rabbi. Hierüber, sprach er, werde er dem Hauptmann Verhaltungsbefehl zukommen lassen.
Josue. So bleibt es also geschrieben: König der Juden? — Ei! Wenn du der König in Israel bist, so steige jetzt herab vom Kreuze, daß wir es sehen und glauben.
Eliezer. Du — der du den Tempel Gottes niederreißest und in drei Tagen wieder aufbauest, hilf dir nun selbst!
Kaiphas. Ha! Anderen hat er geholfen; sich selbst kann er nicht helfen.
Nun. Komme herab! Du bist der Sohn Gottes; — hast es selbst gesagt.
Annas. Er hat auf Gott vertraut. Der rette ihn jetzt, wenn er Wohlgefallen an ihm hat!
Nero. Wie? Hörst du es nicht?
Katilina und Agrippa. Zeige deine Macht, erhabener Judenkönig!
Christus. Vater! Verzeihe ihnen; denn sie wissen nicht, was sie tun!
Der linke Schächer, Milus. Hörst du? Bist du der Gesalbte, so rette dich jetzt und uns mit dir!
Der rechte Schächer, Dismas. Auch du fürchtest Gott nicht, da du doch zu derselben Strafe verurteilt bist? Uns geschieht recht; denn wir empfangen den

The others shrugged their shoulders, and said, "What does he care about us?" Catilina's throw was not high. Then **Nero** said, "I ought to have better luck," and throwing the dice he counted fifteen. "Nearly enough; now, Faustus, it is your turn." **Faustus** threw the dice, saying, "I ought to get it." They all bent over to see the result. "Eighteen," cried **Catilina**, "that is the best yet." Then said **Agrippa**, "Take it," handing him the mantle, "it is thine, take it away." And **Nero** consoled himself by saying, "You are not to be envied!" Faustus gathered up the coat, and folding it up put it away.

By this time **Rabbi** and **Saras** returned from Pilate, and coming back to Caiaphas they said, "Our mission was in vain. The Governor would not listen to us." **Caiaphas** indignantly asked, while the priests and Pharisees crowded around, "Did he give you no answer at all?" "This only," said **Rabbi**, "What I have written I have written." "Intolerable!" said **Annas**. **Caiaphas** also was much perturbed. But collecting himself he asked, "What did he order about the breaking of the bones?" "About this matter he said he would give his orders to the Centurion," answered **Rabbi**.

Then seeing that no more could be done, the Jews began to revile Jesus, going up to the cross and wagging their heads and scoffing at him. **Josue**, the priest, went up first and said, "So then it remains written, King of the Jews. Behold, if thou art King of Israel, come down now from the cross, that we may see and believe." And all the Jews laughed together.

Then said **Eliezer**, "Thou that destroyest the Temple and buildest it in three days, save thyself!" And **Caiaphas** said, "Ha! He saved others! Himself he cannot save." "Come down," cried **Nun one of the witnesses**. "Art thou not the Son of God?" And **Annas** said, "He trusted in God; let him deliver him now if he will have him." Then cried the **hangmen**, "What! don't you hear? Show thy power, mighty King of the Jews!" And so the sport went on.

Then **Jesus**, who all this time had hung motionless and silent, slowly and with pain raised his head, which had been bowed down, and said, "Father, forgive them; they know not what they do!"

Hearing Jesus speak, the **Thief** who was crucified on his left said unto him, "Hearest thou? If thou be Christ, save thyself and us." But the **other Thief**, who was crucified on the right, answered and said, "Dost not thou fear God, seeing that thou art in the same condemnation? And we indeed justly; for we

Lohn, den wir durch unsere Missetaten verdient haben. Er aber hat nichts Böses getan. Herr, gedenke meiner, wenn du in dein Reich kommst!

Christus. Wahrlich, ich sage dir: Heute noch wirst du mit mir im Paradiese sein.

Kaiphas. Hört! Er tut noch dergleichen, als ob er über Pforten des Paradieses zu gebieten hätte.

Rabbi. Ist ihm sein Hochmut noch nicht vergangen, da er hilflos am Kreuze hängt?

Christus. Frau! Sieh deinen Sohn! — Sohn! Sieh deine Mutter!

Maria. So sorgst du sterbend noch für deine Mutter!

Johannes. Heilig sei mir sein letzter Wille! Du meine Mutter! — Und ich dein Sohn!

Christus. Mich dürstet.

Hauptmann. Er leidet Durst und ruft um einen Trunk.

Faustus. Geschwind will ich ihn reichen.

Katilina. Den soll er haben.

Faustus. Hier! Trinke!

Christus. Eloi! Eloi! Lama Sabachtani!

Pharisäer und Volk. Hört, er ruft den Elias.

Kaiphas. Nun, wir wollen sehen, ob Elias komme, ihn herabzunehmen von dem Holze der Schande.

Christus. Es ist vollbracht! — Vater, in deine Hände empfehle ich meinen Geist!

Enan. Was ist das? Die Erde schwankt!

Hebron. Eine fürchterliche Erschütterung!

Achiras. Hört das Gekrach der einstürzenden Felsen! Weh uns!

Hauptmann. Wahrlich! Dieser Mann war ein Gerechter!

Soldaten. Die Gottheit selbst gibt ihm Zeugnis durch diese Schrecken der Natur.

receive the due reward of our deeds; but this man hath done nothing amiss." Then, turning to Jesus, he said, "Lord, remember me when thou comest into thy kingdom!" Then **Jesus** looked upon him and said, "Verily, I say unto thee, to-day shalt thou be with me in Paradise."

"Listen to that," cried **Caiaphas**, scornfully; "he speaks as if he had power over the gates of Paradise." "What," said **Rabbi**, "have not his pride and presumption deserted him even as he hangs helpless on the cross?" And they were wroth with Jesus.

During all this time *Mary* the mother of Jesus and *John* had been slowly approaching the cross, and now they stood immediately below Jesus, Mary on the right, John on the left. Then **Jesus**, beholding them, said to Mary, "Mother behold thy son!" And slowly and with difficulty turning his head to see John, **Jesus** added, "Son, behold thy mother!"

Then **Mary** cried in ecstasy of love and adoration, "Even in dying Thou carest still for thy mother!" And **John**, tenderly supporting Mary, but looking above to Jesus, exclaimed, "Thy last request is sacred to me!" And then to Mary he said. "Thou my mother, I thy son."

Then **Jesus**, in a hollow voice, cried hoarsely, "I thirst."

The **Centurion** hearing him, said, "He thirsts and calls for drink." Then said **Faustus**, "I will reach him some at once." Then, taking the reed with the sponge, he filled it with vinegar and passed it to the Centurion, who, taking a small phial from his dress, poured hyssop on the sponge. Faustus then reached the sponge up to the lips of Jesus. But Jesus turned away his head and would not drink. "Here, drink," said **Faustus**. "What, wilt thou not?" and seeing that Jesus would not touch the sponge, he took it away.

Then **Jesus** cried in agony, "Eli, Eli, lama sabachthani!"

But those hearing him did not understand, but imagined he cried for Elias.

"Hark!" said they; "he crieth for Elias."

Then **Caiaphas** laughed and said, "Let be, let us see whether Elias will come to save him."

Then **Jesus**, raising his head with a great effort to heaven, and breathing heavily, cried with a loud voice and said, "It is finished. Father, into thy hands I commend my spirit!"

And as Jesus spoke these words his head fell forward on his breast and he gave up the ghost. Then there was a great earthquake and thunder and lightning, and a great darkness, at which all were astonished.

The **priests** and the **people** cried out saying, "What a dreadful earthquake. Do you hear the crash of falling rocks? Woe, woe be to us!" But the **Centurion** said, "Certainly this was a righteous man." Another **soldier** replied, "God himself bears

Hauptmann. Diese Geduld in den heftigsten Leiden, diese edle Ruhe, dieser laute fromme Ruf zum Himmel im Augenblicke vor seinem Hinscheiden — das läßt etwas Höheres ahnen. Wahrhaft! Er ist ein Gottessohn!

Gaddi. Kommet Nachbarn! Ich bleibe nicht mehr an diesem Orte des Schreckens.

Helon. Ja, laßt uns nach Hause gehen! Gott sei uns gnädig!

Mehrere. Herr! Allmächtiger! Wir haben gesündigt! Schone unser!

Zarobabel. Hoher Priester und gesamter Rat! Im Heiligtume hat sich ein schauerlicher Auftritt ereignet. Ach! Ich zittre noch an allen Gliedern.

Kaiphas. Was ist es! Doch nicht der Tempel —

Annas. Eingestürzt?

Zarobabel. Das nicht! Aber — die Scheidewand des Heiligtumes ist mitten entzwei geborsten. Ich eilte mit schwankendem Fuße, es zu berichten, da ich jeden Augenblick glaubte, die Erde spalte sich bei diesem fürchterlichen Erdbeben.

Priester und Pharisäer. Schrecklich! Schrecklich!

Kaiphas. Das hat uns jener Bösewicht noch durch seine Zauberkünste angetan! Gut, daß er aus der Welt kommt; sonst brächte er noch alle Elemente in Unordnung.

Priester und Pharisäer. Fluch dem Verbündeten des Beelzebub!

Kaiphas. Laßt uns eilends hingehen und sehen, was sich ereignet hat! Ich aber werde sogleich wieder hierher zurückkehren. Denn ich habe keine Ruhe, bis ich gesehen haben werde, daß diesem Menschen die Gebeine zerschlagen sind und sein Leichnam in die Grube der Missetäter hinabgeworfen ist.

2. Auftritt.

Nikodemus. So soll denn der heilige Leichnam des Gottgesandten so schrecklich verunehrt, in die Grube der Verbrecher hingeworfen werden? Ist dagegen keine Hilfe möglich?

him witness by these convulsions of nature." The **Centurion** said, "Oh, his patience in the worst agony, his noble calm, this last loud cry to heaven at the moment before death, all betoken his divine origin. Verily he is the son of a God!"

The people in alarm departed. "Come, neighbours," said **Gaddi**; "I will remain no longer in this terrible place." "Yes," cried **Helon**, "let us go home, and may God have mercy on us!" And others, smiting their breasts, cried, "Almighty God, we have sinned! Forgive us."

And so it came to pass that no one remained round the cross but the holy women and John, and the friends of Jesus, with the hangmen.

The chief priests and the rulers still stood together marvelling, near the cross of the repentant thief, when suddenly a **Temple servant** came rushing into their midst, breathless with haste. "High priests and assembled Council!" he exclaimed, "a fearful thing has occurred in the Holy Place! I tremble in every limb!" "What is it?" cried **Caiaphas** in alarm. "Not the Temple!" "Has it fallen?" said **Annas**. "No," said the **servant**, "not that, but the veil of the Temple has been rent in twain from the top to the bottom. I hastened hither with staggering feet and feared the whole world was bursting asunder with the shock." "Dreadful!" exclaimed the **priests** and **Pharisees**, throwing up their hands. But **Caiaphas** said, "It is that wretch who has done this by his magic arts. What a blessing it is that he is out of the world! Otherwise he would bring all the elements into disorder."

Then all the **priests** and **Pharisees** raised up their voices and cried, shaking their fists against Jesus, "Cursed be the ally of Beelzebub!"

"Now," said **Caiaphas**, "let us hurry home and see what has happened; then we will come back at once. For I cannot rest till I have seen this fellow's bones broken and the corpse flung into the grave of the transgressors."

When Caiaphas and Annas and all the rulers of the Jews had departed, **Nicodemus** having overheard the parting words of Caiaphas said to *Joseph of Arimathea*, "Shall the holy body of the Son of God be delivered over to such dishonour as to be flung into the grave of the 'Evil-doers'? Can that not be

Joseph. Freund! Höre meinen Entschluß! Ich gehe jetzt geraden Weges zu Pilatus und will ihn bitten, daß er mir die Leiche Jesu schenke. Diese so leicht zu gewährende Gnade wird er mir nicht versagen. Dann wollen wir dem geliebten Lehrer brüderlich vereint die letzte Ehre erweisen.

Nikodemus. Ja, tue das, Freund! Ich will Gewürze bringen, ihn einzubalsamieren.

Hauptmann. Fürchtet euch nicht, gute Frauen! Tretet hervor! Es darf euch nichts zu Leide geschehen.

Magdalena. O, mein liebster Lehrer! Mein Herz hängt mit dir am Kreuze!

Diener des Pilatus. Auf Befehl meines Herrn, des Statthalters, sollen den Gekreuzigten die Beine gebrochen, dann ihre Leichname abgenommen werden. Vor Anbruch des großen Abends soll alles vorüber sein.

Hauptmann. Sogleich wird es geschehen. Leute! Erhebet euch und brechet zuerst diesen zweien die Beine.

Katilina. Laßt uns dieses herzerbrechende Geschäft geschwind vollbringen!

Faustus. Schlage zu, daß er sterbe!

Katilina. Dieser erwacht nicht mehr.

Nero. Den andern will ich aus der Welt hinausbefördern.

Maria. Ach! Jesus! Man wird doch mit deinem heiligen Leibe nicht so grausam verfahren!

Nero. Rührst du dich nicht mehr? Nein — er hat seinen Lohn.

Magdalena. Ach! Schonet doch! Schonet doch!

Katilina. Er ist schon verschieden; es ist das Brechen der Beine nicht mehr notwendig.

Faustus. Ich will doch noch, damit wir seines Todes vollkommen gewiß sind, mit der Lanze das Herz ihm öffnen.

Frauen. Ach!

Magdalena. O, liebe Mutter! Dieser Stich ist auch durch dein Herz gedrungen.

avoided?" "Listen, friend," said **Joseph**, "what I have decided to do. I will go straightway to Pilate, and will implore him to give me the body of Jesus. He can hardly refuse me this favour. Then we will pay the last honours to our beloved teacher." "Do so, by all means," said **Nicodemus.** "Hasten hither and I will bring the spices to embalm him." They having departed, the holy women, trembling, drew round the cross. "Fear not, good women," said the **Centurion,** "no harm shall happen to you."

Then **Mary Magdalene** clasped the cross with both her arms, pressed it to her breast, and cried through her tears as she looked up at the silent and lifeless form above, "O! dearest Master, my heart hangs with thee on the cross!"

Then entered a **servant of Pilate**, and, addressing the Centurion, said unto him, "This is the command of my lord the Governor. Break the legs of the crucified, and take down their bodies. Everything must be over before the eve of the Passover begins."

The **Centurion** said, "It shall be done at once. Men, first break the legs of these two." **Catilina** said, "Come let us put this heart-breaking business through without further delay." Then the hangmen took ladders and placed them against the crosses of the thieves. **Catilina**, seizing a strong club, then mounted the ladder against the cross on the right hand. "Strike," said **Faustus**, "so as to kill him." Then Catiline smote the penitent thief heavily over each of the thighs and then across the shoulder bone. As the blow fell the man's head fell forward, and he gave up the ghost. "There," said **Catilina,** "he wakes no more." In like manner did **Nero** to the thief on the left hand, saying, "I will hasten the other out of the world." When the blows were falling upon the body of the thief, **Mary** the mother of Jesus, who had watched with terror the blows of the hangmen, cried out, shuddering, "O my Son, they will surely not deal so cruelly with thy holy body!" **Nero** called out to the thief, "Movest thou no more? No, thou hast had enough. I have given thee thy wages." Then coming down from the ladder, they made ready to break the legs of Jesus.

But as the hangman approached the foot of the cross with the ladder and the club, **Mary Magdalene** sprang before him, and, thrusting him back with her slender arm, cried piteously, "Oh! spare him! spare him!" Then **Catilina**, looking up at Jesus, said: "Behold! he is already dead. There is no need, therefore, to break his legs." "But," said **Faustus,** "in order to make sure, I will pierce his heart with a spear." Then, grasping a lance, he thrust it into the right side of Jesus, and forthwith there spurted out blood and water. John, who was looking up with the holy women, shuddered as the spear entered the side of Jesus. **Mary Magdalene,** turning to Mary, said: "Oh, mother,

Hauptmann. Nun nehmet die Leichname vom Kreuze!
Agrippa. Wohin dann mit ihnen?
Hauptmann. Wie es Vorschrift ist, in die Grube der Verbrecher.
Maria. Welch ein Wort, das aufs neue mein Herz verwundet!
Nero. Leitern her! Die werden bald weggenommen sein.
Magdalena. Ach! So dürfen wir unserem Freunde nicht einmal die letzte Ehre erweisen.
Hauptmann. Es steht leider nicht in meiner Macht, euern Wunsch zu erfüllen.
Faustus. Steige nur zu! Ich will halten.
Katilina. Und jenen will ich besorgen.

3. Auftritt.

Kaiphas. Desto angenehmer wird uns der Anblick sein, den Leichnam des Bösewichts in die Schandgrube werfen zu sehen, nachdem nun unsere Augen die Verwüstung angesehen, die er im Tempel angerichtet hat.
Annas. Es würde mir Augenweide sein, seine Glieder von wilden Tieren zerrissen zu sehen.
Kaiphas. Ha! Sie werden schon herabgenommen. Da werden wir sogleich unser Verlangen befriediget finden.
Diener des Pilatus. Der Statthalter hat mich gesendet, dich zu fragen, ob Jesus von Nazareth wirklich schon verschieden sei, wie ihm dieser Mann hier berichtet hat.
Hauptmann. Es ist so. Sieh selbst! Zur vollsten Versicherung wurde ihm auch noch das Herz mit einer Lanze durchstochen.
Diener. So habe ich dann den Auftrag, dir zu melden, daß dessen Leichnam diesem Manne, Joseph von Arimathäa, vom Statthalter als Geschenk überlassen sei.
Frauen. O tröstliche Nachricht!
Rabbi. Der Verräter der Synagoge! Da hat er wieder Schleichwege gemacht.
Annas. Und unsere Freude verdorben.
Kaiphas. Jedoch gestatten wir es nicht, daß er anderswo als bei den Missetätern beigelegt werde.

that thrust has pierced thy own heart also." Then said the **Centurion**: "Now take down the bodies from the crosses!" "Where," said **one of the hangmen**, "shall we put them?" The **Centurion** replied: "As ordered, into the grave of the malefactors." Then said **Mary**, with a terrible sob: "What a word—it pierces my heart anew!" "Ladders here," said **Nero**, "we shall soon have them down." Then the hangmen unfastened the cords which bound the thieves to their crosses, and, mounting the ladder, received their bodies in their arms and bore them away.

While they were busy **Mary Magdalene** went to the Centurion, and said unto him, "May we not even pay the last honours to our friend?" "Alas," said the **Centurion**, "it is not within my power to permit this."

Then came back *Caiaphas* and *Annas* and all the *rulers* of the Sanhedrin from the Temple to Golgotha. **Caiaphas**, speaking as they approached, said, "It will be all the more delightful to see the body of this evildoer cast into the pit of shame, because we have witnessed the destruction he has brought to pass within the Temple." **Annas** answered, "What joy it would be if my eyes could see him torn limb from limb by wild beasts!" "Ha," said **Caiaphas**, as they saw the hangmen bearing off the bodies of the thieves, "they are already being taken down. Now we shall soon see our ardent desires fulfilled."

Hardly had Caiaphas and the priests approached the cross, when from the other side there came *Joseph of Arimathea* and with him a *servant* of Pilate. The **servant** said to the Centurion, "The governor has sent me to inquire of thee whether it can really be true that Jesus of Nazareth is already dead, as this man has informed him?" "It is so, indeed," replied the **Centurion**, pointing to the cross, "look for yourself. Besides, for complete certainty, his heart has been thrust through with a lance!" "Then," said the **servant**, "I have orders to inform you that the body is to be delivered over to this man Joseph of Arimathea, as a gift from Pilate." And having said this he departed.

"Oh, blessed tidings!" cried the **holy women** still gathered together around the foot of the cross. But the Jews, hearing the message, waxed furious, and **Rabbi**, speaking of Joseph, said to the chief priests and rulers, "The traitor of the Synagogue, he has foiled us again." "And spoiled our triumph," said **Annas**. But **Caiaphas** would not submit, and said, haughtily, "We shall not tolerate it that his body shall be laid anywhere else than in the grave of the transgressors."

Hauptmann. Da der Leichnam diesem Manne geschenkt ist, so versteht es sich von selbst, daß er ihn beerdigen kann, wie und wo er will. Da leidet es keine Einrede mehr. Leute, unser Geschäft ist beendet. Wir wollen zurückkehren.

Annas. Da der Leichnam in den Händen seiner Freunde ist, müssen wir auf unserer Hut sein. Denn dieser Verführer hat bei seinen Lebzeiten gesagt, er werde nach drei Tagen wieder erstehen.

Rabbi. Wie leicht könnte hier dem Volke neue Täuschung und uns neue Verlegenheit bereitet werden. Seine Jünger könnten ihn heimlich entwenden und dann die Sage verbreiten, er wäre erstanden.

Kaiphas. Dann wäre der letzte Irrtum ärger als der erste. Laßt uns daher sogleich zu Pilatus hingehen und bei ihm um Mannschaft nachsuchen, damit das Grab bis zum dritten Tage bewacht werde.

Annas. Ein kluger Gedanke!

Rabbi. Ja, so werden ihre Pläne vereitelt werden.

4. Auftritt.

Magdalena. Sind sie endlich fort, die Wütenden! — Tröste dich, geliebte Mutter! Sieh, nun sind wir allein mit unseren Freunden. Das Gespötte und die Lästerungen sind verstummt, — und heilige Abendstille umfängt uns. Tröste dich!

Maria. O, meine Freundinnen! Was mein Jesus litt, hat dieses Mutterherz mitgelitten. — Nun hat er's vollbracht; er ist eingegangen in die Ruhe des Vaters. — Ruhe und Tröstung vom Himmel ist auch in meinem Herzen eingekehrt.

Magdalena. Ja, Mutter, gedenke der Worte, die er zu dir sprach, als er von Bethania wegging. Du wirst meinen Todeskampf mitkämpfen, dann aber auch meinen Sieg mitfeiern!

Maria. Das ist meine Hoffnung, mein Trost.

Magdalena. Gewiß! Er ist uns nicht für immer entrissen. Wir werden ihn wiedersehen. Er hat es uns versprochen; sein Wort ist Wahrheit.

The **Centurion** replied, "As the body is given to this man, it is obvious that he can bury it where and how he will. There is no disputing that."

Then said he to the soldiers and executioners, "Men, our work is done. We will return."

Then the hangmen gathered up their basket and their cord, their dice, and the fragments of Christ's mantle, and departed. With them went the Centurion and his band, leaving Caiaphas and the Jews face to face with the holy women and their friends at the foot of the cross. The Jews were exceeding wroth, and raged among themselves against the Centurion.

Then said **Annas**, "As the body is now in the hands of his friends, we must be on our guard, for this deceiver while he was yet alive, said that in three days he would rise again."

Rabbi said, "They could easily practise a new deception on the people and make fresh trouble for us. His disciples might take his body away secretly and then give out that he had risen from the dead." "In that case," said **Caiaphas**, "the last error would be worse than the first. Let us therefore go at once to Pilate and ask him for a guard of soldiers to keep watch over the grave till the third day." Then they departed to go to Pilate.

His enemies, having left his friends alone round the cross, Nicodemus and Joseph of Arimathea set about taking down the body of Jesus. Bringing the ladders, Joseph mounted on the shorter one that was placed in front, while Nicodemus ascended the longer one behind. Joseph had with him a roll of linen so long, that after putting it round the body of Jesus, the ends, hanging over the cross, reached to the ground, where they were held by *Simon* of Bethany and *Lazarus*. Then after taking off the crown of thorns, Nicodemus took the pincers and began to pull out the nails from the hands of Jesus and bent the stiffening arms lovingly away from the Cross. While they were thus engaged the Magdalen and Mary talked together. "At last," said **Mary Magdalene**, "the madmen have departed! Be comforted, beloved mother, now we are alone with our friends; the mockery and blasphemy are past, and a holy evening stillness surrounds us." **Mary** said, "O my friends! What my Jesus suffered, this mother's heart suffered with him. Now he has finished his work and entered into the rest of his Father. Peace also and trust from heaven fills my soul." "Yes Mother," said **Magdalene**, "remember the words that he spoke to thee when he departed from Bethany. Thou shouldst share his death struggle, and also his victory with him." "That," said **Mary**, "is my hope. My comfort." **Magdalene** comforted her, saying, "He is not taken from us for ever we shall see him again, that he promised and his word is truth." "And for the present

Salome. Und für jetzt hat er uns den kostbarsten Schatz hinterlassen, diesen seinen heiligen Leib — zur Linderung des Trennungsschmerzes.

Johannes. Gott sei Dank, daß doch der heilige Leichnam uns nicht genommen, nicht schnöder Verunehrung preisgegeben worden ist.

Kleopha. Seht, bald wird sie zu uns herniederkommen, die irdische Hülle des verklärten Freundes.

Maria. Edle Männer, bringt mir bald den Leichnam meines lieben Kindes!

Salome. Gefährtinnen, kommet, bereitet diese Leinwand zu seinem Empfange!

Magdalena. Mutter, willst du nicht ein wenig auf diesem Sitze ruhen, bis wir ihm hier zu deinen Füßen sein Lager bereiten.

Joseph. O süße, heilige Bürde! Komme auf meine Schultern!

Nikodemus. Komme, heiliger Leichnam meines einzigen Freundes! Laß dich umarmen! Ach, wie hat dich die Wut deiner Feinde zerfleischt!

Johannes. Hier soll der beste Sohn nochmal im Schoße der besten Mutter ruhen.

Maria. O mein Sohn, wie ist dein Leib mit Wunden bedeckt.

Johannes. Mutter, aus diesen Wunden floß Heil und Segen für die Menschheit.

Maria. O, einst zu Bethlehem! Jetzt auf Kalvaria! — Doch das war der Weg, den der Vater dir vorgezeichnet hatte.

Magdalena. Sieh, Mutter, Himmelsfriede ruht auf dem erblaßten Angesichte.

Nikodemus. Laßt uns ihn salben und in diese reine, neue Leinwand einwickeln.

Joseph. In mein neues Grab soll er hineingelegt werden, das ich mir in der Felsengrotte meines Gartens habe zubereiten lassen.

Salome. Bester Meister, noch eine Träne der Liebe auf deinen entseelten Leib!

he has left us a priceless treasure, this his holy body," said **Salome** to aleviate the pain of separation." "God be thanked," said **John** fervently, "that after all the sacred body has not been taken from us, was not given over to contemptuous dishonour." "See," exclaimed **Cleophas**, "the earthly remains of our glorified master are now being lowered." "Oh, noble men!" said **Mary** to Joseph and Nicodemus, "make haste and bring me the body of my beloved son." **Magdalene** said, "Mother, wilt thou not rest a little here, while we prepare his resting place at thy feet?" Then seating herself on a stone a little to the right of the cross, Mary waited while her friends made ready to receive the body of Jesus. "Come, my companions," said **Salome**, "and help me to prepare the winding sheet to receive the body." They spread the linen on the ground at Mary's feet, placing one end upon her lap.

By this time Nicodemus had extracted the second nail which was in the left hand, and Joseph had taken the nail from the feet of Jesus. Then Simon and Lazarus, holding the ends of the linen roll, slowly lowered the body into the arms of Joseph of Arimathea. "Oh, come!" said **Joseph**, "thou sweet and holy burden; let me take thee upon my shoulders." Then with the body of Jesus resting upon his shoulders Joseph began to descend the ladder. **Nicodemus** had already come down and awaited him at the foot of the cross. Spreading out his arms to receive the body of Jesus, he said, "Come, thou holy body of my only friend, let me embrace thee." Then they carried the body of Jesus and placed it on the linen winding sheet that was prepared for it on his mother's lap. **Nicodemus**, looking at the wounds, sighed, "How the rage of thy enemies hath thorn thy flesh!"

"Now," said **John**, "the best of sons rests once more on the bosom of the best of mothers." **Mary** looked down upon the pale, bloodspotted face of Jesus, and then, sighing heavily, she said, "O, my Son, how is thy body covered with wounds." "Mother," said **John**, "from these wounds flowed salvation and blessing for mankind." **Mary** rests Christ's head upon her knee and holds his hand. "Ah," she sighed, "Once at Bethlehem! Now on Calvary! That then was the way the Father had destined for Thee." "See, mother," said the **Magdalen**, who stood on her right hand, "how the peace of heaven rests in death upon his face." Then said **Nicodemus**, who had brought some ointment, "let us anoint him, and then wrap him in this new linen." He then poured the ointment into all the wounds on the body of Jesus. "He shall be laid," said **Joseph of Arimathea**, "in my new grave which I have prepared in the rock in my garden." But before they could fold him in the winding sheets, **Salome** came near, kneeling, raised to her lips the pierced left hand of Jesus, saying, "Oh, best of Masters! One more loving

Magdalena. O laßt mich nochmal die Hand küssen, die so oft mich segnete.

Kleopha. Ach, wird diese Hand uns nimmermehr segnen? Wird dieser Mund, der uns Worte des Heiles verkündete, sich nimmermehr öffnen?

Johannes. Er hält sein Versprechen. Wir werden ihn wiedersehen, den lieben, den göttlichen Freund!

Joseph. Du hilf mir ihn in den Garten hintragen.

Nikodemus. Ich Glücklicher! Der ich gewürdiget werde, die heilige Hülle des Gottgesandten in ihre Ruhestätte zu senken!

Johannes. Laßt uns zur Stätte folgen, wo der Schatz unseres Herzens ruhen wird.

Maria. Der letzte Dienst, den ich meinem Jesus erweisen kann.

Joseph. Nun komme, Freund, seinen Tod zu beweinen!

Nikodemus. O dieser Mann voll Geist und Wahrheit! Wie hat er solch ein Schicksal verdient?

XVII. Vorstellung.

Die Auferstehung.

Prolog.

Nun ist alles vollbracht! Friede und Freude uns!
Freiheit hat uns sein Kampf, Leben sein Tod gebracht!
O, von Dank und von Liebe
Glüh' das Herz der Geretteten!

Eingesenkt in die Gruft ruhet der Heilige,
Doch zur kürzesten Ruh', denn der Gesalbte wird,
Die Verwesung nicht schauend,
Neubelebt wieder aufersteh'n.

So wird mächtig der Herr sprengen des Grabes Tor,
Aus dem Dunkel der Nacht, strahlend im Lichtesglanz,
Zur Beschämung der Feinde
Sich erheben in Herrlichkeit.

tear upon thy lifeless body." Then came the **Magdalen** on the right hand, and, kneeling down, stooped low and kissed the right hand, saying, "Oh, let me once more kiss the hand which has so often blessed me." **Cleophas** said, "Ah will this hand never bless us again? Will this mouth, which made known to us the words of Salvation never speak to us again?" Then said **John**, "He will keep his word. We shall see him again! The loving heavenly friend."

"Help me," said **Joseph** to Nicodemus, "to bear him into the garden." "Blessed am I," said **Nicodemus**, "that I may lay to rest the remains of him who was sent from God." Then, taking up the body, they bore it away. Then said **John** to Mary and the other women, "Let us follow to the spot where the treasure of our hearts will rest." "It is the last honour," said **Mary**, "that I can do my Jesus."

"Come, Friend," said **Joseph** to Nicodemus, "to mourn his death and **Nicodemus** replied as they all went out, "Oh this man so full of truth and inspiration. How has he had such a fate."

ACT XVII.

PROLOGUE.

Now is all accomplished! Peace and Joy are ours
His conflict gives us freedom, and life His death
Now with love and gratitude
Doth glow the heart of the redeemed.

Now doth the Holy One rest within the tomb
Though but for brief repose; for our anointed Lord
Pure and by decay untouched
From the dead will rise again.

Then will the Lord with might burst from the tomb
Out of the darkest night, beaming with radiance
To His foes confusion
He ascends to His glory.

Grabgesang.

Ruhe sanft nun, heilige Hülle,
Ruhe in des Grabes Stille
Von den Leidensmühen aus!
Ruhe sanft im Schoß der Erde
Bis du wirst verkläret sein.
Der Verwesung Opfer werde
Nie dein heiliges Gebein. —
Christen, senkt am Pilgerstabe
Hier das Haupt in Ehrfurcht still;
Denn ihr steht am heiligen Grabe
Dessen, der statt goldner Gabe
Nur ein Herz voll Einfalt will.

Handlung.

Jesus ersteht. — Die Wächter des Grabes.

1. Auftritt.

Kajus. Brüder! Ist die Nacht noch nicht bald vorüber?

Titus. Bald! Schon steigt die Morgenröte am Himmel empor. Ein herrlicher Frühlingstag lacht uns entgegen.

Rufus. Weh! Der Boden spaltet sich!

Titus. Weg vom Felsen! — Er wankt! — Er stürzt ein!

Pedius. Unsterbliche Götter! Was seh' ich?

Titus. Ich erblinde! Ein Feuer vom Himmel hat mich ergriffen!

Kajus. Brüder! Was ist uns begegnet?

Titus. Die Erscheinung ist weg. Fasset Mut, Brüder! Wir haben nichts zu fürchten, denn wir haben nichts Unrechtes getan.

Pedius. Ich sah im Grabe eine Gestalt, wie die eines Menschen; aber sein Antlitz blendete gleich dem Blitze, und seine Kleider waren weißer als der Schnee.

Kajus. Auch ich sah die Gestalt! Hier walten höhere Kräfte!

Titus. Seht, das Gartentor ist verschlossen. Der Stein ist vom Grabe abgewälzt; das Grab ist offen.

BURIAL SONG.

Softly rest now, sacred body.
Rest in peace from pain and labour
In the stillness of the grave.

Softly rest within earth's bosom
Till that Thou art glorified;
Never shall Thy flesh corruption
See, though Thou for us hast died.

Christians, low in adoration
Bow your heads as here ye stand:
By His grave ye have your station,
Who for gifts of consecration
Doth a simple heart demand.

THE RESURRECTION.

On the morning of the third day since Jesus had been crucified, before the sun had arisen, the four soldiers who were appointed to watch the grave sat outside the tomb where the body of Jesus had been laid. One of them **Cajus** awaking, cried, "Brothers, is not the night nearly over?" Then said **Titus**, "The sky is already reddening in the east; a beautiful Spring day is beginning to dawn."

Hardly had he said these words when there was a great earthquake. **Pedius**, springing up, exclaimed, "Immortal gods! what a fearful shock." "The earth is splitting!" cried **Rufus**. Then there was a peal of thunder. **Titus** called out, "Away from the rock!—it is tottering—it is falling!" and the stone which had been rolled up into the mouth of the sepulchre fell down with a crash.

Jesus arose. For a moment he appeared at the mouth of the sepulchre, radiant in white apparel, while the **Watch** fell on their faces to the ground, crying out, "Ye gods, what do we see?" "A fire from heaven is blinding my eyes!" said **Titus**. Jesus then passed out through the door of the sepulchre, and went down the garden out of sight.

After a while the **soldiers**, who were lying prostrate on the ground, said to each other, "Brother, what has happened to us?" "I saw in the grave," said **Pedius**, "a form like that of a man; but his face was like the lightning and his garments were whiter than snow." "I also," said **Cajus**. "I saw the form! The higher powers have to do with this!" They then stood up and saw the open door of the sepulchre, from which the stone had fallen. Then said **Titus**, "The stone is rolled away from the grave. The grave is open. And the garden door is bolted." Then they went with fear and trembling to the door

Kajus. Wahrhaft, das Grab ist offen.
Rufus. Ich sehe keine Leiche mehr.
Pedius. Hier liegen noch die Tücher, in welche die Leiche gehüllt war. Er ist aus dem Grabe.
Titus. Er muß erstanden sein, denn kein Mensch kam herein.
Rufus. Nun ist eingetroffen, was die Pharisäer nicht glauben wollten und doch befürchteten.
Pedius. Er hat sein Wort erfüllt.
Titus. Ja, er hat sein Wort erfüllt. Laßt uns eilen, den Pharisäern zu berichten, was hier geschehen.
Alle. Das wollen wir.

2. Auftritt.

Magdalena. O, wie freue ich mich, dem geliebten Lehrer noch diese Ehre zu erweisen.
Salome. Wer wird uns aber den Stein wegwälzen, mit dem sie das Grab verschlossen?
Magdalena. Ach! Seht! Das Grab ist offen. Der Stein ist vom Eingange weggewälzt.
Engel. Fürchtet euch nicht! — Ihr suchet Jesum von Nazareth, der gekreuzigt ward. — Er ist auferstanden und nicht mehr da!
Johanna. So ist er wirklich erstanden!
Salome. Laßt uns hineilen und die Himmelsbotschaft seinen Jüngern verkünden.
Magdalena (tritt vom Grabe vor).
Christus. Maria!
Magdalena. O, das ist seine Stimme! — Rabbuni!
Christus. Halte mich nicht! Noch bin ich nicht aufgefahren zu meinem Vater. Aber gehe hin zu meinen Brüdern und sage ihnen: Ich fahre auf zu meinem Vater und zu eurem Vater, zu meinem Gott und zu eurem Gott!
Magdalena. O mein Lehrer! — Er ist entschwunden, ich sehe ihn nicht mehr! Aber ich habe ihn gesehen! Ich habe die liebe Stimme gehört. Er ist in dieses Leben

of the sepulchre, and **Rufus**, looking in, said, "I do not see the corpse." Then **Pedius**, going farther inside, said, "Here is the linen cloth lying, in which the body was wrapped. He has gone out of the grave." **Titus** said, "He must have risen again, as no one came into the garden." Then said **Rufus**, "It has happened thus, as the priests would not believe and yet feared." And **Pedius** answered, "He has fulfilled his word!" "Yes," said **Titus**, "he has kept his word. Let us hasten to the Pharisees, and tell them what has happened." **All** replied at once, "That we will," and they hastened away.

The soldiers had scarcely disappeared when *Mary Magdalene*, *Salome* and *Joanna* came bearing spices which they had prepared. "Oh how I rejoice," said the **Magdalen**, "that we are able to render this service to our dear Master." But **Salome**, voicing all their fears, said "Who shall roll us away the stone from the door of the tomb?" Approaching near they see that the stone is rolled back and **Mary Magdalene** joyfully exclaimed. "Ah! look! The grave is open. The stone is rolled away." Hastening forward to see what this should mean they perceived a young man arrayed in a white robe and they were amazed, but this **Angel** said unto them: "Be not amazed. Ye seek Jesus of Nazareth, which hath been crucified—he is risen—he is not here." In surprise **Joanna** exclaimed "So he has really risen" and **Salome** urged "Let us hasten and tell this heavenly message to his Disciples."

They hurry away leaving Mary Magdalene alone before the tomb. She weeping saw **Jesus** standing before her and knew him not. But He said unto her "Mary" and **she** in joyful tones exclaimed "Oh that is His voice!" and approaching him she whispered "Rabboni" and would have touched him. But **Jesus** answered and said "Touch me not for I am not yet ascended to my Father. But go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." And so saying he vanished from her sight. Then **Mary Magdalene** sadly looking about her said. "Oh my teacher! He has vanished, I shall never see him again," then a great peace came over her and with a radiant face she went on. "But I have seen him! I have again heard the dear voice. He has come again to life, the holy and com-

zurückgekehrt, der Göttliche — der barmherzige Sünderfreund — der Seligmacher Aller, die an ihn glauben! O könnt ich es ausrufen durch alle Welten hin, daß Berge und Felsen und Himmel und Erde davon widerhallen! —

Halleluja! Er ist erstanden!

Schlußvorstellung.

Prolog.

Er ist erstanden! Jubelt, ihr Himmlischen!
Er ist erstanden! Jubelt, ihr Sterblichen!
Der Löwe aus dem Stamme Juda —
Er hat der Schlange den Kopf zertreten.

Fest steht der Glaube! Freudigste Hoffnung weckt
In unsrer Brust das Vorbild und Unterpfand
Auch unsrer künftigen Auferstehung!
Rufet im Jubelton: Alleluja!

Wir sahen einzieh'n Ihn in Jerusalem
Voll Demut, ach, zur tiefsten Erniedrigung.
Nun laßt uns schauen, eh' wir scheiden,
Des Triumphierenden Siegesfeier.

Jetzt zieht Er ein zur höchsten Verherrlichung
Voll Majestät ins neue Jerusalem,
Wo Er wird alle um sich sammeln,
Die er erkauft hat mit seinem Blute.

Von diesem Anblick freudig ermutiget
Kehrt heim, o Freunde, innigster Liebe voll
Für den, der bis zum Tod euch liebte
Und noch im Himmel euch ewig liebet!

Dort, wo ertönt das ewige Siegeslied:
Lob sei dem Lamme, welches getötet war,
Um unsern Heiland dort vereinigt
Wollen wir alle uns wiedersehen!

---

passionate friend of sinners—the Saviour of all who believe in him! Oh that I could proclaim this abroad throughout the whole world, so that the Mountains and the Rocks, the Heavens and the Earth echo and reecho the glad news!" —

Hallelujah! He is risen!

CONCLUDING ACT.

PROLOGUE.

He is risen! Heavenly ones, rejoice!
He is risen! Mortals, raise your voice,
For Juda's lion, who was dead,
Lives, and has crushed the serpent's head.

Firm stands our faith,—and hope the joyfullest
Is by this pledge awakened in our breast—
Of our eternal life to be—
Cry "Hallelujah," gloriously.

We saw Him enter once Jerusalem,
In lowliness—no crown or diadem—
Before we part, now let us see
The triumph of His victory.

Into His highest glory now He goes:
The New Jerusalem in beauty glows,
There will He gather round Him all
His blood hath rescued from the fall.

Strengthened with joy and courage by this sight,
Go home, friends, full of love for Him, whose might
Of love has rescued you from death
And still, in heaven, cherisheth.

There when it sounds,—the everlasting strain
Of victory—"Praise the Lamb, who once was slain,"
Gathered round Him who vanquished pain,
We all one day shall meet again!

Chor.

Halleluja!

Überwunden — überwunden
Hat der Held der Feinde Macht.
Er — er schlummerte nur Stunden
In der düstern Grabesnacht.

Singet Ihm in heiligen Psalmen,
Streuet Ihm die Siegespalmen,
Auferstanden ist der Herr.
Jauchzet Ihm, ihr Himmel, zu,
Sing' dem Sieger, Erde, du.
Halleluja Dir, Erstandener!

Schluß-Tableau: Triumph und Verherrlichung Christi.

Preis Dir, Du Todesüberwinder,
Der verdammt auf Golgatha!
Preis Dir, Du Heiliger der Sünder,
Der Du starbst auf Golgatha!

Laß des Bundes Harfe klingen,
Daß die Seele freudig bebt,
Laß dem Sieger Kronen bringen,
Der erstanden ewig lebt!

Preis, der Du am Sühnaltar
Für uns gabst Dein Leben dar.
Du hast uns erkaufet Dir,
Dir nur leben, sterben wir!

Halleluja!
Preis, Ruhm, Anbetung, Macht und Herrlichkeit
Sei Dir von Ewigkeit zu Ewigkeit!

HALLELUJAH CHORUS.

Overcome, yea, overcome
Has our Hero-Lord the might
Of his foes, and from the gloom
Of the grave brought life and light.

Sing to Him in joyous psalms,—
Strew before Him victory palms!
Risen, risen is the Lord!
Cry, ye Heavens, to Him in praise,
Earth! the victor-anthem raise,
Hallelujah! Thou Adored!

THE ASCENSION.

TABLEAU XXII.

[The closing tableau represents the Ascension. Christ robed in white, holding a palm-branch in his hand, stands in the midst of his disciples. Close to him are his Mother and Mary Magdalene, and John and Peter. As he blesses them, he slowly and almost imperceptibly begins to ascend into the air, the Apostles and the Holy Women following him with looks of intense adoration. When he reaches the centre of a great company of angels the curtain falls, and the "Passion Play" is over, except for the last jubilant song of the Schutzgeister, who resume their semi-circle on the stage and sing the last line with as much vigour as if they had not been off and on the stage some twenty times.]

Oh! praise the Victor over death,
Who was condemned on Gabbatta,
Praise Him who sinners ransometh,
And died for us on Golgotha.

Let us, the crown of victory bringing
To Him who rose and lives for aye,
The new, glad song of triumph singing,
Spread joy throughout the world to-day.

Praise to Thee who on the altar
Gave for us Thy precious self
Thou hast purchased our salvation
After death—Eternal life.

Hallelujah!

Praise, Honour, Adoration, Power and Majesty be unto Thee from Everlasting to Everlasting!

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REGULATIONS FOR OBTAINING SEATS AND APARTMENTS.

Where to apply. An official Bureau—called the Wohnungsbureau— is established at Ober Ammergau during the Passion Play year, and applications should be made to it for tickets and rooms. These may also be obtained from the individual villagers, but it is safer to obtain them either from the Bureau or from any of the recognized tourist agencies. Orders for seats without rooms may be booked, but the preference is always given to the orders for seats and rooms. After these have all been allotted, those for seats alone are attended to.

Payment. Seats and rooms will only be booked by the Bureau when paid for. Consequently all orders should be accompanied by a remittance in full. This must also include the booking fee of 1 mark, and the postage for registered reply (7d.). In no case, excepting when there are no more seats available for the performance for which tickets are desired, will the money be returned. Remittance should be made by Postal Order or cheque.

Booking Ahead. Orders must be received by the bureau at least 6 days before the date of the performance for which the tickets are required. Alterations in dates must be received by the Bureau at least 3 days before the date of the Play, otherwise the alterations cannot be made, nor will the money be refunded.

Obtaining forms. The Bureau will send an order form in reply to enquirers, and it prefers that this order form should be used. It may happen, however, that there is no time to get this special form, and orders will be accepted without; but all applications should state clearly what is required, and great care should be taken to write distinctly. In ordering without a special form, state, first, the date of the performance you wish to see; then the block where you wish your ticket to be; the price of the ticket; and the number of beds required, and the price.

Booking fee. The bureau charge a booking fee of 1 mark per person. If a party applies, however, the first five persons pay 1 mark per head, and the remainder 30 pfenniges per head (viz., the booking fee for 8 persons amounts to M. 5.90).

Receipts for Remittances. The Bureau sends a formal voucher registered, when the remittance is received, but no tickets of admission are sent out by post. This voucher must be produced the day before the performance at the office of the Bureau in Ober Ammergau (see D. on the plan of the village, page 32), where the accommodation and tickets will be supplied. This voucher is only available for the day of the performance mentioned on it.

Rooms. The available accommodation is divided into five classes. The prices vary per bed per night from 3 marks to 7 marks. Visitors ordering the best accommodation naturally obtain the best seats at the theatre. Meals are provided in most of the private houses as well in the hotels. The prices vary from 10 to 18 marks per head per day. In the event of accommodation being required in any special house, this should be notified when ordering rooms and tickets. The bureau will endeavour to meet such wishes as far as possible.

Prices of Seats. (See plan on page 28).

Boxes, if available	20 marks.
In Block I.	10 „
„ „ II.	8 „
„ „ III.	6 „
„ „ IV.	4 „
„ „ V.	2 „

All seats are numbered, and as far as possible orders for seats will be reserved at the specified rates, but no special seat numbers can be promised.

Lack of Accomodation. In the event of their being no more seats available for the advertised representation at the time of the receipt of orders, it will be understood that the application is to hold good for the extra representation on the following day. Otherwise, the remittance will be returned. If telegraphic replies are required, they must be paid for in advance.

A notice of any article lost or found will be posted at the Wohnungs-Bureau, and all complaints should be addressed to the officials there also. The Wohnungs Bureau is open from 8 a. m. to 12 noon and from 2. to 7 p. m. every day. On the days of representation it is open from 6 a. m. till 9 a. m., and remains open on the day preceding a performance until the last train from Munich has arrived.

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HOW TO GET TO OBER AMMERGAU.

First and foremost, before you start, book your places in advance. The throng is immense, and only 4,000 spectators can be accomodated at Ober Ammergau. You can write to the "Wohnungsbureau", Ober Ammergau, or to any of the householders, or you can apply to the tourist agencies, who have made special arrangements with the "Wohnungsbureau".

You order your tickets at the same time as your rooms. Every room in the village has a ticket allotted to it. The Committee has carefully examined each room, and given the tickets according to the prices asked for the room. Thus the tickets range from 10 mk.—4 mk., and the rooms from 7 mk. —3 mk. Should you be occupying a room which does not entitle you to the priced ticket you want, the matter can generally be arranged, although it is not allowed officially.

The seats are allotted the evening before the performance, the "Wohnungsbureau" having simply sent you a receipt which entitles you to a ticket. As there has never yet been found a foreman printer capable of placing everyone's advertisement at the head of the first column in the papers, so it is impossible to secure seats in the first rows for each applicant. However, you are certain to obtain your seat in the particular class you ordered. For the distribution of the seats see plan on page 28. Full particulars about booking seats and rooms will be found on page 357.

Formerly Ober Ammergau was six miles from the nearest railway station, and the distance had to be covered in carriages or by walking. Now, the electric railway between Murnau and Ober Ammergau enables the visitor to take train direct from Munich to the scene of the Passion Play. This journey takes about three and a half hours by the special trains, and by the ordinary trains from four to five hours. Special trains

are run for the Play, for which the fares are raised, but at all times the trains are numerous during the day. See page 371.

The old way, via Oberau, will be practically disused, although the drive over the hills to Ober Ammergau is charming and can now be made in a motor omnibus.

There are many ways of reaching Munich, the starting point for Ober Ammergau. The route selected will depend upon the time at your disposal and upon what other sights you wish to see. If you are only going to see the Play and are in a hurry you can leave London by the 9.00 train on Thursday evening and be in Ober Ammergau on Saturday morning. In returning you can leave the Village on Sunday night and be back in London at 5.35 o'clock on Tuesday morning. If you have time to spare you will not rush through in any such fashion, but will take at least four days over the journey and arrive at the Village of the Passion Play in a condition that renders it possible for you to appreciate the scene which you have travelled across Europe to see.

I. VIA THE RHINE.

This will probably be the most attractive route, especially as you can arrange to return a different way, by Lucerne, for instance. In any case do not go by Lucerne and come back by the Rhine. To go up the Rhine after leaving England and journeying across Holland is to take the great German river in the best way. To take it after Switzerland is to take it in the worst possible mood. Going, the Rhine is a romantic and noble stream winding round the base of precipitous and vine-clad cliffs; returning, after the eye has been accustomed to Alpine heights and Swiss loveliness, the Rhine is but a great arterial drain passing through a plain studded here and there with dwarfish hills.

The steamer should be taken at Cologne which may be reached in many ways. The following particulars of the routes and fares may be useful.

1. Via Queenborough, Flushing, Cologne, Mainz, Munich.

Leave Victoria . . .	8·35 pm.
Queenborough	10·15 pm.
Flushing	5·20 am.
Cologne arrive	12· 2 pm.
Cologne leave by boat	8·45 am.
Mainz arrive	9·00 pm.
Mainz leave	12·00 noon.
Munich	9·00 pm.

First single £5. 6 6. . . . return £9. 12. 9.
Second single £3. 7. 5. . . return £6. 2. 0.

(A train leaves Victoria in the morning at 9·45 reaching Flushing at 6·50 in the evening and Cologne 7 hours later.)

2. Via Harwich, Rotterdam, Cologne, Munich.

Leave Liverpool Street . 8·30 pm.
Harwich . . . . . 10·00 pm.
Hook of Holland . . . 5·25 am.
Cologne . . . . . 12·00 noon.
thence to Munich as above.

First single £5. 6. 6 . . . return £9. 12. 9.
Second single £3. 7. 5. . . return £6. 2. 0.

3. Via Dover, Ostend, Cologne, Munich.

Leave Charing Cross . 9·00 am.
Dover . . . . . 11·00 am.
Ostend . . . . . 4·00 pm.
Cologne . . . . . 11·22 pm.
thence to Munich as above.

First single £5. 4. 5. Second single £3. 8. 11.

(Trains also leave Charing Cross at 2·20 in the afternoon reaching Cologne at 5·40 the following morning, and at 9·00 in the evening reaching Cologne at 12 noon.)

4. Via Dover, Calais, Cologne, Munich.

Leave Charing Cross . 9·00 am.
Dover . . . . . 11·00 am.
Calais . . . . . 12·54 am.
Cologne . . . . . 11·30 pm.
thence to Munich as above.

First single £5. 14. 11. Second £3. 15. 11.

(Trains also leave Charing Cross at 2·20 in the afternoon and 9 o'clock in the evening, arriving at Cologne at 5·40 am and 12·01 noon respectively.)

It may be more convenient to leave the steamer at Coblenz and proceed thence by train to Munich.

If time permits it is well worth while going from Mainz to Munich via Heidelberg and Stuttgart. Another route is via Nurnberg.

If you take the first of these you have an opportunity of seeing the most picturesque University Town in Germany, and if you take the second you will see one of the best preserved cities of mediaeval Europe which is now chiefly famous for its production of toys.

A very pleasant way of journeying to Ober Ammergau is to take the North German Lloyd steamers from Plymouth to Bremen via Cherbourg. This takes rather longer but has the advantage that the sea—trip can be made in all the sumptuous comfort of a great Atlantic Liner.

The fare from London to Bremen on this route is £4. 10. 0 first class, and £2. 18. 9. second class.

Munich may be reached from Bremen in 15 hours, or the route via the Rhine may be chosen. The distance between Bremen and Cologne is covered in six hours.

II. VIA THE BLACK FOREST.

Another route which is often taken is that via the Black Forest. Strassburg can be reached from London in 18 hours or so. It is the easiest town from which to approach the Black Forest. The railway between Offenburg and Villingen runs right through the heart of the Forest. A stay of several days can profitably be made at Triberg. Munich is reached via Lake Constance.

III. VIA LUCERNE.

Many people go to Ober Ammergau through Switzerland. In consequence they are not greatly impressed by the mountains surrounding the Passion Play Village. Lucerne can be reached from London in 20 hours. It is worth while going from Lucerne to Munich via Schaffhaussen in order to see the Rhine fall which is illuminated on certain days of the week.

From Schaffhaussen take train to Constance and from thence boat to Lindau.

IV. VIA SWITZERLAND AND INNSBRUCK.

Innsbruck, the capital of the Austrian Tyrol is an exceedingly interesting spot and those who visit it can reach Ober Ammergau by driving across the frontier to Partenkirchen. This journey occupies about 12 hours, and the road passes through some of the most picturesque scenery in Europe and is well worth doing.

YOU will very likely wish to lecture upon the Passion Play at home during the next few months. Full particulars about the hire and purchase of Lantern Slides illustrating the Play (i. e. slides of Players, Scenes, and Tableaux) and views in the Village will be sent you on application to Stead's Publishing House, Lantern Department, Bank Buildings, Kingsway, London.

MUNICH.

Munich, the capital of southern Germany, is one of the most interesting cities in the Empire. Not only does it contain sights which can profitably employ the visitor for days, but there is a wonderful feeling of good fellowship among those dwelling there which impresses even the casual visitor, and explains why so many of those who live in other handsome German cities all speak of Munich as the spot where they would prefer to dwell.

A great and flourishing commercial centre constantly increasing in size and importance, Munich is also famous for its art galleries, which attract artists and connoisseurs from all over the world, and for its music. Its concerts and operas are crowded, and it affords splendid facilities for musiclovers, while the people themselves are remarkably musical.

Altogether Munich is one of the most attractive places for the visitor. Its tramways are splendidly organised, the trams are all numbered indicating which route they are taking, the lines traverse every street of importance, and consequently it is possible to see the whole of the city with the greatest facility. Munich has a splendid taxicab service (see page 369).

Those who are ill—advised enough to splend only one day in Munich can of course see only a few of the principal sights, but they should certainly endeavour to visit the Frauen Kirche (Cathedral), the Alte Pinakothek, the Neue Pinakothek, the National Museum, the Hofbrauhaus, the Deutsche Museum, and should cross the Isar to the Maximilianeum, from which a good view is obtained of the Isar. If time permits, it is worth while ascending the tower of the Peters Kirche, from the top of which it is possible to see the Alps.

Those who are making a stay of two or three days in the city may find the following itinerary useful:

FIRST DAY.

Take the North Ring (tram No. 2) from wherever most convenient. It runs round the city following more or less the line of the ancient walls, now, of course, destroyed. It crosses the Sendlinger Platz (the Sendlinger Gate on the left), tra-

verses the Isar Thor Platz (the Isar Gate on the left), passes the Maximilian Monument (the Maximilianeum on the height across the Isar to the right), runs along the side of the Court gardens, and then passes between the Alte Pinakothek and the Neue Pinakothek.

The Neue Pinakothek is open from 9 till 2 on Monday, Wednesday and Friday, admission 1 Mk. On other days it is free, and is open till 4 o'clock. It contains the works of modern painters only. Amongst others, pictures of Piloty, Kaulbach, Lenbach, Rottmann, are hung. Opposite is

The Alte Pinakothek, which is open from 9 till 4 o'clock every day, free, but is closed during the whole of Saturday. The collection, which is one of the finest in the world, contains only the works of old masters. Amongst other notable pictures will be found many by Rubens, Dürer, Cranach, Holbein, Memling, Rembrandt, Cuyp, Velasquez, Raphael, Van Dyck, etc., etc. It also contains a collection of vases of priceless value, and thousands of drawings. Close by in the Königs Platz is the

Glyptothek, open from 9 till 5; Sundays from 11 till 1; admission free Monday, Wednesday and Friday from 9 till 1; at other times, 1 mark. It contains a great number of fine modern sculptures, and also a well selected collection of Greek and Roman works of art. The general arrangement of the building and the grouping of the statuary is excellent.

Lunch is taken in Munich between 12 and 2 o'clock. There are large numbers of restaurants and bierhalle, especially in the Neuhauser and Kaufinger streets, where an excellent meal can be obtained at a very reasonable price. The Ratskellar, below the Rathaus (Town Hall), is especially noted. The Rathaus itself is worth visiting, and is open daily from 2 till 3. The tower can be ascended after 2.30, part of the way by lift. The admission to it is 50 pfenning, but a finer view is obtained from the tower of the

Peters Kirche opposite. If the Alps are visible a white disk is shown on the tower, if not, a red one is hoisted.

The tower of the Town Hall can be partially ascended by lift, which is its chief advantage. In the afternoon

The National Museum should be visited. It is in the Prinz Regenten Platz, and can be reached from the Town Hall by taking either a No. 9 or a No. 1 tramcar, and transferring to line No. 20. The Museum is open from 9 till 4 on Wednesdays and 9 till 3 on Sundays, free. On other days 1 mark is charged for admission. It is closed altogether on Monday. The structure itself is one of the sights of Munich and is unique amongst the museum buildings of the world. The style of the period to which the exhibits belong has been borne in

mind in building each room. An hour spent in it will prove all too short. Behind the Museum is the

Englische Garten, a large park attractively laid out. On the way back to the centre of the city is the

Hofgarten, adjoining the royal palace. The latter can only be visited in the morning, and special tickets have to be obtained. A visit to the

Hofbrauhaus, the Beer restaurant run by the State, should be made. It is a large building in the Orlando Strasse, off the Maximilian Strasse. It is large enough to accomodate 1,000 guests, and the beer for which Munich is famous can be obtained at its best here.

Munich has several fine theatres, and this year special operas are being given, so that the evening can be profitably spent.

SECOND DAY.

There are many notable Churches in Munich, and at any rate, the Michaels Kirche and the Cathedral should be visited.

The **Michaels Kirche** is in Neuhauserstrasse and is remarkable for the immense span of its roof. To visit the Crypt admission cards are required and can be obtained free in the Office at the Royal Residence. A little further on is the

Frauen Kirche, the Cathedral, with its twin turniplike green copper crowned towers which are visible throughout the whole of the surrounding country. The huge edifice is a good example of the severest Gothic style. Inside, the most remarkable feature is the double row of twenty—two pillars 114 feet high. The best time to hear the music in the Cathedral is at 11 o'clock on Sunday. A good view is obtained from the top of the towers. From the Promenade Platz near by, take either a No. 4 or No. 12 tram to the

Maximilianeum (open from 10 to 12 on Monday, Wednesday, and Saturday, free). It contains a moderate collection of pictures. A splendid view of the Isar is obtained from the hill on which it stands. Crossing the Maximilian Bridge the rapid rush of the river can be observed, and also the great Engineering Works which successfully control its flow. After passing the Maximilian Monument the

Deutsche Museum is reached on the left. It is open every day excepting Tuesday from 9 to 7 o'clock. Admission Pfs. 20. This Museum is one of the most wonderful in the world, especially to those who are interested in Science and Engineering. Within its walls all manner of scientific wonders are at work, or can be readily started by the spectator. The Astronomical section provides an education in itself, and a little further on the Mines, the Agricultural Machinery, and

the Engineering contrivances, etc. etc. fascinate the beholder. The visitor can even regard the bones of his own hand with the assistance of the X-Rays which an obliging attendant sets going for his benefit. He can connect himself telephonically with different parts of the room. He can study the actual workings of innumerable machines including a full sized locomotive cut in half, lengthways, which is specially driven by electricity. In fact, many hours can profitably be spent here. Everything in the building is free. After lunch the

Schack Gallery (open from 2 to 5 o'clock, admission free) in the Königs Platz can be visited. The splendid collection of pictures there was made by the late Graf Von Schack, and is now the property of the German Emperor.

Nymphenburg can then be visited. It was originally built as a Royal Summer Residence and is to a certain extent a minature copy of Versailles. Tram No. 1 has its terminus there. The Palace itself is usually closed but the Pavilions of Amalienburg, Badenburg, and Pagodenburg are open daily from 10 to 12 o'clock and 2 to 6 o'clock. An admission ticket for all three, price 50 Pfs. can be obtained in the Central Building. The grounds and park are attractively laid out. The

Royal Porcelain Factory is well worth a visit. It is open from 12 to 6 o'clock, admission Mks. 1. A local train can be taken at the Laim Station for Munich.

THIRD DAY.

If a third day is available there is a choice of several excursions or many of the smaller sights of the City can be visited. Amongst others, the Royal Chapel, the Army Museum, the Exhibition of the Munich Artists Society, the Botanical Gardens, the Ludwigs Church, the Basilika, Exhibition Buildings, etc.

An excursion to Pullach on the Isar is well worth taking. The Isartal Station can be reached by tram No. 10 or tram No. 20. Sit on the left hand side of the train. Splendid views of the Isar are obtained from the Terrace at Pullach and if it is a clear day the snow—clad mountains are visible in the distance. A pleasant walk along the tree shaded banks of the river can be made to Grosshesselohe where the train can be taken again for Munich. Another trip is to

Schleissheim. The Royal Castle there contains a fine Picture Gallery and many famous Goblin Tapestries. It is situated in a very fine park.

Other trips can be taken to Lake Worth, Dachau, Planegg, etc. etc.

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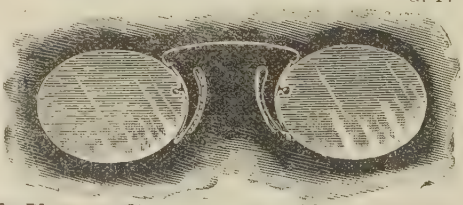

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THE MOST GENERALLY USED LINES OF TRAMS IN MUNICH ARE:

No. 1 (2 blue lights). Starts at Nymphenburg, passes the Central Station and runs through the centre of the city down the Neuhauser and Kaufinger Streets, crosses the Isar and terminates at the East Station (Ostbahnhof).

No. 11 (1 blue 1 green light). Starts at the Rotkreuzplatz and after passing the Central Station follows the same route as No. 1.

No. 9 (2 yellow lights). Starts at the Landsberger Street and after passing the Central Station follows the same route as No. 1 until the Isar is crossed, then it branches off to the left to Bogenhausen (Prinz regenten Theatre).

No. 2 (2 red lights). This is the North ring which passes the Central Station, the Pinakotheks, the Maximilian Monument and the Isartor and Sendlingertor squares.

No. 10 (2 green lights). From the Marienplatz to the Isartal Bahnhof.

No. 12 (2 violet lights). The South ring which passes the Central Station runs down the Maximilian Street crosses the river and then makes a long round of the Southern part of the city returning to the Central Station via Goetheplatz.

No. 20 (1 green 1 violet light). Runs from the Isartal Station in the South to Max Joseph Bridge in the North.

(Officers and sometimes others accompany the fare with a small gratuity to the conductor, but this is not at all necessary).

CAB TARIFF.

Motor Taximeter.

Daytime Tariff I (red) 1—3 persons within the cab radius up to 900 meters (just over $^1/_2$ mile) 90 Pfs. each additional 300 meters 10 Pfs.

Night time Tariff II (black) up to 600 meters (just over $^1/_3$ mile) 90 Pfs., each further 200 meters 10 Pfs.

For waiting: before the beginning of the drive up to 5 minutes 50 Pfs. for every other 4 minutes 10 Pfs.

(The chauffeurs wear white caps with badges).

Horse Taximeter.

Tariff I (red) 1—2 persons within the cab radius up to 800 meters 70 Pfs. each further 400 meters 10 Pfs.

Tariff II (black) 3 persons up to 600 meters 70 Pfs. each further 300 meters 10 Pfs.

Tariff III (blue) 1—3 persons (outside the cab radius and at night). Up to 400 meters 70 Pfs. each further 200 meters 10 Pfs.

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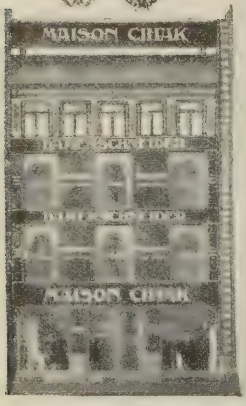

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TIME TABLE OF TRAINS
BETWEEN MUNICH AND OBER AMMERGAU.

For Further particulars see page 361.

MUNICH—MURNAU—KOHLGRUB—OBER AMMERGAU.

	A.M. [1]	[3]				[4]	[2]
Munich . . . . dep.	4·05	*4·50	5·50	7·00	7·35	*8·50	9·40
Murnau . . . . dep.	6·20	*6·34	8·21	9·03	10·14	*10·39	11·16
Ober Ammergau . arr.	7·17	*7·31	9·28	10·11	11·21	*11·36	12·27

[4]		P.M. [4]		[4]	[4]			
*10·35	10·50	*1·10	2·10	*2·44	*3·12	3·35	6·20	7·20
*12·17	2·08	*3·04	4·00	*4·30	*4·45	6·08	⇛	9·20
*1·14	3·15	*4·01	5·06	*5·27	*5 12	7·16	⇛	10·27

	A.M.			[8]		P.M. [2]	
Ober Ammergau . dep.	5·18	7·17		*9·15	10·36	12·44	2·30
Murnau . . . . dep.	6·35	8·32	9·00	*10·14	12·29	2·20	4·02
Munich . . . . arr.	8·46	10·06	11·26	*11.40	2·58	3·46	6·38

[5]	[5]	[5]		[5]		[6]	[7]	[1]
4·52	*6 20	*6·35	*6·49	7·00	*7·32	7·39	*8·06	8·50
6·16	*7·20	*7·34	*7·46	8·10	*8·32	8·49	*9·06	9·36	10·08
8·47	*8·50	*8·55	*9·19	9·48	*10·06	11·18	*10·32	11·23	11·51

* Passion Play express trains run only for the performances and stop at no intermediate stations. Increased fares on these trains.

[1]) From May 15th every Sunday and Holiday.
[2]) From June 1st every day.
[3]) Only on days of Supplementary Performances.
[4]) On days before the Principal-Performances and on days of Performances.
[5]) On days of the Principal-Performances and Supplementary Performances.
[6]) Only on days of the Principal-Performances.
[7]) June and July on every Sunday and Holiday or on emergency.
[8]) On the day after every Principal-Performance.

The ordinary fares from Munich to Ober Ammergau are:

FARES	For all trains.			For express and ordinary trains.		For express trains.	For ordinary trains.
	I.	II.	III.	I.	II.	III.	III.
	Class.			Class.			
	Mk.	Mk.	Mk.	Mk.	Mk.	Mk.	Mk.
Munich - Ober Ammergau	9.40	6.20	4.10	8.40	5.20	3.60	2.75
Munich Ober Au ○ . .	8.60	5.60	3.50	7.60	4.60	3.00	2.00
Munich Garmisch - Partenkirchen □	9.20	6.00	3.80	8.20	5.00	3.30	2.15

Motor Post Lines:

○ Ober Au—Ober Ammergau Mk. 1.10.
□ Garmisch—Partenkirchen—Ober Ammergau Mk. 2.00 (Express-fares Mk. 3.00).

At present all passengers have to change at Murnau.

PLACES OF INTEREST NEAR OBER AMMERGAU.

There are many interesting sights in the neighbourhood of Ober Ammergau, and a stay of two or three days can be profitably made there.

The Kofel, the Cross-crowned Crag which overshadows the Village can be ascended and presents no great difficulties to a fair climber. It is not advisable, however, for ladies, or for those unaccustomed to climbing, to attempt the top-most rock on which the Cross stands. Up to this perist the ascent is easy but the way up the rock itself is so steep that the assistance of a chain which has been put there by the Community is necessary. Magnificent views of the surrounding valleys and of Ober Ammergau itself can be obtained during the ascent and from the top. The route from Ober Ammergau across the hills to **Ettal,** although longer, is preferable to that by the road. A Motor Omnibus runs at frequent intervals to Ettal so that this famous Monastery can easily be reached. A Convent was founded here in 1313 by Ludwig of Bavaria who placed there the famous Image of the Virgin and Child which now stands on the high altar in the Church. For very many years the Convent was used as a Brewery but a couple of decades ago it was purchased by the Benedictine Monks who have greatly enlarged it recently. The Church is most gorgeously decorated and the whole Monastery is an interesting place to visit.

Unter Ammergau lies about two miles further down the Valley below Ober Ammergau and very much resembles the latter. Its Church Steeple has the same turnip-like top, and its houses are similarly decorated with frescoes, whilst its people are often closely related to those of the larger village.

Linderhof. Is about 2 hours drive from Ober Ammergau. It is one of the famous Palaces built by Ludwig II of Bavaria, and was completed in 1878. It stands in lovely grounds but is itself somewhat dwarfed by the surrounding hills. It is well stored with art treasures.

Hohenschwangau is 8 hours drive from Linderhof, and those who visit this Castle would probably find it convenient to remain the night at the ancient little town of **Fussen,** which also has a famous castle. The castle at Hohenschwangau is situated on the Banks of the Alpsee and dates from the 11th Century. It contains many interesting pictures. Close by on the top of a steep eminence is **Neuschwanstein Castle** which was begun by Ludwig II in 1869. It occupies a most picturesque position, and the paintings it contains are worth seeing.

Garmisch, which is the centre of the Bavarian Tyrol, is easily reached by Motor Bus from Ober Ammergau to Oberau, and thence by rail. Its old Church is worth a visit, and the remarkable frescoes which it contains should not be missed.

Three miles further on is the crystal Badersee. The Bavarian Tyrol is studded whith these charming lakes, which are becoming more and more popular with English visitors.

Official list of fares charged for carriages hired in Ober Ammergau.

From Ober Ammergau to:	Kilometers.	Single Horse.		Pair of Horses.		Brakes. Per Person.	
		Single.	Ret.	Single.	Ret.	Single.	Ret.
		Mk.	Mk.	Mk.	Mk.	Mk.	Mk.
Badersee	25	19	25	25	34	5.00	7.50
Ettal	5	5	8	8	11	1.00	1.50
Füssen, via Plansee	52	40	58	56	72	8.00	12.00
Garmisch	18	16	21	21	28	4.00	6.00
Graswang	6	5	8	8	11	1.00	1.50
Hohenschwangau	54	45	60	60	80	8.50	13.00
Hohenschwangau and Neuschwanstein	57	53	72	75	100		
Imst, via Garmisch	75	68	90	90	120		
Innsbruck, via Mittenwald . . .	78	65	100	100	150	12.00	18.00
Kohlgrub	12	11	16	16	22		
Linderhof	12	12	18	18	24	2.00	3.40
Mittenwald	36	32	42	42	54		
Plansee	28	21	28	28	36	5.00	7.50
Reutte	35	30	45	45	60	7.00	
Steingaden, via Unternogg . . .	18	18	24	24	32		

One to two persons are allowed to a one-horse (Einspänner), and one to five to a two-horse (Zweispänner) carriage.

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